C[illegible]STIA[illegible]
[illegible]WELL.

OR,
THE TREASVRE OF
a Good Conscience.

By WILLIAM WORSHIP,
Doctor of Diuinitie.

1. TIM. 1. 20.
Hauing Faith, and a Good Conscience.

Multi quærunt Scientiam, Pauci Conscientiam. Bern. *in Fore. Hom.*

LONDON,
Printed by WILLIAM STANSBY
for *John Parker*.

TO THE RIGHT HONOVRABLE, *Sir* FRANCIS BACON, Knight, *Lord Keeper of the Great Seale*, my very singular good *Lord*; All increase of true Honour, with the glorious comforts of *Grace*.

THE *Gospell* (Right *Honorable*) is like the *Booke* of *Canticles*; which begins with a *Kisse*, and ends in *Spices*. The verie sound of it imports *Glad*

Rom. 10. 15. *Tidings of* PEACE; without which, this Inch of time allotted, is but βίος ἀβίωτος, *a Dead kinde of Life*, as *Plato* ſpeakes of a *Guilty Conſcience*. For were a man *The Darling of the World*, with *Titus Veſpaſian*; were he ſo repleniſhed with all earthly good things, as that no mortall creature *durſt* wiſh the like, as S. *Auguſtine* ſpeakes of *Conſtantine the Great*: yet if in this matchleſſe proſperitie, hee want the fauour of GOD, and *Tranquillitie* of minde; he is no better than *Xerxes Plane-Tree*, which tooke no delight in it ſelfe, though it was richly hung with *Bracelets, Tablets, Spangles, Chaines of Gold*.

1. De Repub.

De Ciuit. Dei, l. 5. c. 25.

Aelian. l. 1.

This

This *Peace* of GOD, ſo much magnified in *Scripture*, is better known by *feeling* than *Diſcourſe*; and being the fayreſt *Iewell* vnder Heauen, is peculiarly giuen to the *Elect*, who cheriſh the ſparke therof, with workes of *Pietie* to GOD, and *Equitie* to their Neighbour. Phil. 4. 7. Gal. 6. 16. Col. 3. 15.

Thus, in brieſe, hath your *Lordſhip* the drift, and ſcope of this preſent *Indeuour*.

Now that I, a *Graſſe-hopper* (in reſpect of many learned) dare thus boldly, and hoarcely ſing in the eyes and hearing of *Him*, who is *Magnus* in *Magnis*, *Prim⁹* in *Primis*, Ἀρχιερέπτος *Herôum*, is, (I confeſſe) *Piaculum*: whereunto notwithſtanding Hieron. Ad Pammach.

ing the *Nobleneſſe* of your *Honours* diſpoſition (which
AElian.l.1. is wont with *Artaxerxes*, to take in worth *Synætas* handfull of water) the *Correſpondence* of the *Treatiſe* with that High place of *Iuſtice* whereto God hath aduanced you; together with the zeale of declaring my thankefulnes, and duty for ſo many *Incouragements* vouchſafed from your *Lordſhip*, haue, in a manner, inſtigated me.

Goe on (moſt Noble *Lord*) to be a *Sanctuarie* to *Conſcience*; a *Place* of *Refuge* to the *Innocent*, & *Oppreſſed*; and remember to ſerue that God with a faithfull heart, who ſo graciouſly hath ſet you

you in the ſeate of your Renowned *Father*; and go not onely beyond *Him*, but *Your Selfe* too. And as hitherto your *Lordſhip* hath eſteemed of *Siluer*, as of *Tinne*; and contemned the *Wedge* of *Gold*, which ſo many great Idolaters doe crouch to: ſo ſtill, in this *Exuberance* of all things, continue conſtant: *Et nudum Chriſtum, nudus ſequere. Durum, Grande, Difficile; ſed Magna ſunt præmia.* Hieron.

Your *Lordſhips* moſt bounden, and dutifull *Chaplaine*,

William Worſhip.

THE AVTHOVR TO His BOOKE.

POore *Booke* (*for all the* IEWELL *on thy brow*)
Goe, paſſe along; and Bellman-*like awake*
The Sybarite, *that lives be cares not how,*
And will no pleaſure but in Pleaſure take.

Who, while he leanes, hath PINKES *vpon his eye,*
And POPPIES *on his boſome as he ſits:*
And ſtreaking out his limmes, delights to lye
On Roſes faire, and daintie Violits.

Bounce at his doore; and if he aske, WHO'S THERE?
Tell him, A MESSENGER *from* CONSCIENCE:
Hee'le ſay, SHE'S HANG'D: *but then bid thou him*
That Death himſelfe: for if his skill in Fence (*feare*
Shall ward the blow that fatall Land-trees *lend,*
Rather than fayle, WAPPING *may be his end.*

The Contents of this Booke.

CHAP. I.

What Conſcience is not.

CHAP. II.

What Conſcience is: from the Notation.

CHAP. III.

What Conſcience is: from the Definition.

CHAP. IIII.

Of the Offices of Conſcience; and firſt, that it is an Arbitrator.

CHAP. V.

That Conſcience is a Conuincer.

CHAP. VI.

That Conſcience is an Eſpiall.

CHAP. VII.

That Conſcience is a Peacher.

CHAP. VIII.

That Conſcience is a Monitor.

CHAP.

CHAP. IX.
That Conſcience is a Schoole-Maſter.
CHAP. X.
That Conſcience is a Domeſticall Chaplaine.
CHAP. XI.
That Conſcience is a Prognoſticator.
CHAP. XII.
That Conſcience is a Regiſter.
CHAP. XIII.
That Conſcience is a Iudge.
CHAP. XIIII.
Of the Properties of Conſcience, and firſt, of Teſtification.
CHAP. XV.
Of the ſecond Propertie of Conſcience, which is Ligation.
CHAP. XVI.
Of the third and fourth Properties of Conſcience, which are, Excuſation, and Accuſation.
CHAP. XVII.
Of the kindes of Conſcience, which

which are, Good, and Euill: and first of the Good one.

CHAP. XVIII.

That the knowledge of Gods Word is necessary to the Goodnesse of Conscience.

CHAP. XIX.

That Faith is necessary to the goodnesse of Conscience.

CHAP. XX.

That Repentance is necessary to the Goodnesse of Conscience.

CHAP. XXI.

That Peace is necessary to the Goodnesse of Conscience.

CHAP. XXII.

Of the Blessednes of that Man, whose Conscience is quieted through the Pardon of his sinnes.

CHAP. XXIII.

Of the vnspeakeable Comfort of a Good Conscience.

CHAP. XXIIII.

That the Comfort of Conscience

is Inward, and Independent of the Creatures.

CHAP. XXV.

That the Comfort of Conſcience is Noble, and Sincere.

CHAP. XXVI.

That the Comfort of Conſcience is Immutable and Durable.

CHAP. XXVII.

That Peace of Conſcience is the beſt Muſicke.

CHAP. XXVIII.

That Peace of Conſcience is the beſt Phyſicke.

CHAP. XXIX.

That Peace of Conſcience is an Ineſtimable IEWEL.

CHAP. XXX.

That a good Conſcience comforteth in Infamie.

CHAP. XXXI.

That a good Conſcience comforteth in Pouerty.

CHAP. XXXII.

That a good Conſcience comforteth

forteth in Imprisonment.

CHAP. XXXIII.

That a good Conscience comforteth in Sickenesse.

CHAP. XXXIIII.

That a good Conscience comforteth at the time of Death.

CHAP. XXXV.

That a good Conscience comforteth at the Day of Iudgement.

CHAP. XXXVI.

A complaint that good Conscience is so little set by.

CHAP. XXXVII.

That Gods deerest Children are often troubled in Conscience.

CHAP. XXXVIII.

Of sundrie Comforts against excessiue Sorrow for Sinne: and first, Of the consideration of the Infiniteneſſe of Gods Mercie.

CHAP. XXXIX.

Of the second Comfort in trouble of

of Conſcience, which is, The Meditation of the Bloud of Chriſt.

CHAP. XL.

Of the third Comfort in trouble of Conſcience, which is, the Indefinitenes of Gods Promiſes.

CHAP. XLI.

Of the fourth Comfort in trouble of Conſcience, which is, The Example of Hainous Offenders, that haue been pardoned vpon their Repentance.

CHAP. XLII.

Of the fift Comfort in trouble of Conſcience, which is, The Conſideration of Gods Fatherly Chaſtiſements accompanying it.

CHAP. XLIII.

Of the Sixth Comfort in Trouble of Conſcience, which is Mourning for ſinne.

CHAP. XLIIII.

Of the Seuenth Comfort in Trou-

Trouble of Conſcience, which is Prayer.

CHAP. XLV.

Of the Eighth Comfort in Trouble of Conſcience, which is Reading of Scripture.

CHAP. XLVI.

Of the Ninth Comfort in Trouble of Conſcience, which is Singing of Pſalmes.

CHAP. XLVII.

Of the Tenth Comfort in Trouble of Conſcience, which is the Teſtimonie of the Miniſter.

CHAP. XLVIII.

Of the Eleuenth Comfort in Trouble of Conſcience, which is Conference with the Godly.

CHAP. XLIX.

Of the Twelfth Comfort in Trouble of Conſcience, which is Painfulneſſe in our Calling.

CHAP. L.

Of the Thirteenth Comfort in Trouble of Conſcience, which is

is the Consideration of the Truth of Gods Promises.

CHAP. LI.

Of the Fourteenth Comfort in Trouble of Conscience, which is the Consideration of the Justice of God.

CHAP. LII.

That all the fore-named Comforts are vneffectuall, without the Presence of the Holy Ghost.

CHAP. LIII.

An Exhortation to the children of God, that they strive against their Dumpishnesse, and that they be cheerefull in the Lord.

CHAP. LIIII.

A short Prayer for Comfort in Trouble of Conscience.

CHAP. LV.

Of Euill Conscience; and first, of the Large one.

CHAP. LVI.

Of the Second kind of Euill Conscience,

ſcience, which is Nice, or Spiced.

CHAP. LVII.

Of the Third kind of Euill Conſcience, which is the Peruerſe one.

CHAP. LVIII.

Of the Fourth kind of Euill Conſcience, which is the Cauterized.

CHAP. LIX.

Of the Degrees, and Steps that leade to this Searednesſe of Conſcience.

CHAP. LX.

Of the fearefull eſtate of thoſe that haue Searednesſe of Conſcience.

CHAP. LXI.

Of the Fifth kind of Euill Conſcience, which is the Deſperate one.

CHAP. LXII.

That it is exceeding dangerous for

for a Man in horror of Conscience, to kill himselfe.

CHAP. LXIII.
Certaine forcible Reasons against Despayre.

THE CHRISTIANS IEWELL.

CHAP. I.

What Conſcience is not.

IT was the opinion of *Origen*, that *Conſcience* was a certain *Spirit*, diſtinct in nature from the ſubſtance of the *Soule*, and ioyned to it as an inſeparable Companion. *In Epiſt. ad Rom. cap. 2.15.*

And to fortifie this conceit, hee vsurped the place of Saint *Paul* to the *Romans*; *The same Spirit witnesseth with our Spirit, that wee are the Children of God.* Rom.8.16 But as this assertion is strange, and repugnant to reason, which abhorres *dualitie* of *Soules* cohabiting in one body; so the *Text* alleaged, is apparantly wrested from the natiue sense, as appeares by Saint *Augustine*, and *Chrysostome*, who fitly expound it of the *Spirit of* GOD, confirming mans heart regenerate by *Grace*. To which Interpretation though some other *Expositors* doe not vnanimously lend their voyces, to make vp

In Expost. quar. Prop. Ex Ep. ad Rom.
In Epist. ad Rom.

vp the *Diapaſon*; yet fauor they no whit, the violent, and vngrounded Gloſſe of *Origen*.

If here wee deſcend to the *Schoolemen*, they accord not. Some hold it to be an *Habit*, others an *Act*: but it will be found, after iuſt diſcuſſion, that *Habits*, and *Acts* are tranſient and periſhing, where *Conſcience* cannot be loſt, though the edge of her operation bee ſometimes dulled.

Scotus. Aquinas. Sum. 1. Q. 79. Art. 13.

As for thoſe *Minuti Philoſophi*, the *Gryllis*, & *Trough-Philoſophers* of the World, who degrading *Conſcience* from her ſeat of *Honour*, haue thruſt her downe amongſt the *Humours*, and

Plutarch. Mor.

there left her in the *Lees*, as if her *affects* were but the *passions* of *melancholy*; albeit the *Paradoxe* bee so base, and sensual, that it deserues no answere; yet for vindication of *Truth*, and out of a certaine homage to *Vertue*, I must giue them this counter-checke, that the blacke and stubborne *humour of melancholy*, is charmed and mastered by *Physicke, Dyet, Musicke, Exercise, Societie*; where the gash of *Conscience* can neuer bee healed, but by a spirituall and heauenly *Balme*.

CHAP.

Chap. II.

What Conſcience is, from the Notation.

WHen the *Names* of things are ſignificant, & expreſſiue, they are pettie *Definitions*, and giue ſome light to the point in hand. *Conſcientia* (ſaith S. *Bernard*) ſoundeth as much as *Cordis Scientia*, becauſe it knowes it ſelfe, and many other things. *Conſcientia* (ſayth *Aquinas*) is *Scientia cum alio*, *a knowledge with another*: which *combination* hath either reference to the *Soule* reflecting vpon it ſelfe, or elſe to God, who is priuie to her inmoſt intents. For though *Angels*,

In Form. Hon. vit.

Summa. Q. 79. Szeged.

and *Men* doe not know the *Heart*, but by *Reuelation*, or *Ouerture*; yet the most wise *Creatour*, who sitteth in the
1. Sa. 16. 7. *Centre* thereof, and continually maketh an vnbloudie *dissection*, must needs bee acquainted with her most secret designes.

If wee take it in the first sense, it euinceth euidently, that in certaine cases of doubt, the best appeale is to a mans owne *Conscience*.
1. Cor. 2. 11. For, *What man knowes the things of a Man*, (sayth S. PAVL) *saue the Spirit of a Man, which is in him?* Therefore the answere of Saint
Contra lit. Pet. l. 3. c. 10. *Austen* to *Petilian*, is excellent: *Me Petilianus Manichæum esse dicit, loquens de*

aliena

aliena Conſcientia; hoc ego me non eſſe dico, loquens de mea conſcientia. Eligite cui credatis. *Petilian* giues out that I am a *Manichee*, and this hee ſpeakes of anothers conſcience; I plainely affirme I am none of that *Sect*, and this I ſpeak from mine own *Conſcience*. Now chooſe ye which of vs *Two* yee will beleeue.

If we take it in the latter ſenſe, as it hath relation to God, who notes our cloſeſt thoughts, it will teach vs to ſtamp vpon thoſe *Cockatrice* egges of our poyſonous imaginations, before their hatching. It's an euerlaſting reproch to *Abſalon*, that he committed euill in 2. Sam. 16. 22.

the *open* sight of the *Sunne*; and shall wee steame forth corrupt and noysome cogitations in the face of that God, with whose glorious resplendencie if wee compare the *Sunne*, it wil proue no better then a piece of *Searing-candle?*

But let vs passe on from the *Name* of *Conscience*, to the very *Life*, and *Nature* of it.

Chap. III.

What Conscience is, from the Definition.

NOt to bury my selfe in the heape of others Definitions, I will select one which seemes most kindely

kindely to expreſſe the nature of *Conſcience*. It is this. *Conſcience is a Part of the Practicall vnderſtanding, determining of things done, and thereupon excuſing, or accuſing*. The ſubſtance of this *Definition* is found in thoſe words of the *Apoſtle*; *Their Conſcience bearing witneſſe, and their thoughts (or Reaſonings) accuſing one another, or excuſing*. By this *clauſe*, (as by a *Compaſſe*) doe moſt *Expoſitors* ſhape their courſe, when they treat of *Conſcience*; concluding that it is a kinde of *Practicall Syllogiſme*, whoſe *Maior* is *The Law of* GOD, and the *Minor*, and *Concluſion*, the *Application* of it, approuing

Rom. 2. 15.

Melanct. Illyric. Grynaus. Szeged.

what is good, and condemning the contrary. As thus:

Euery disobedient child is worthy of Punishment:
But I (saith Cham*) am a disobedient Child:*
Therefore I am worthy of Punishment.

If now (like good *Chymicks*) we labour to extract the very *Spirit* of this *Definition*, wee shall finde that it compriseth the *Essentialnesse* of *Conscience* with the *Soule*, as beeing a *facultie*, or *Part* therof. Againe, it sheds out the *Subiects* of *Conscience* (that is, *Men*, and *Angels*) from all creatures that want the *Discursiue power*: And therefore when wee finde in S. *Ambrose*, that the

the *Hound* being at default, makes a kind of *Syllogiſme*, (*Aut in hanc partem deflexit, aut in illam, aut certè in hunc anfractum ſe contulit: Sed nec in &c.*) Ergo &c. wee muſt know that it is an *Abuſiue* ſpeech, as is euident by the context, where in full meaning hee aſcribes this warie caſting about of the *Dogge*, to the meere *Sagacitie*, and vigour of his ſenſe. *Hexam. l. 6. c. 4.*

Further, from this *Definition*, doe naturally ſpring the *Offices*, *Properties*, and *Kindes* of *Conſcience*, with her whole *furniture*, and *Appendices*, which wee are to handle in due place. So that it is (in effect) the very

Baſe,

Base, and *Foundation* of all the subsequent *Discourse*.

Chap. IIII.

Of the Offices of Conscience: and first, that it is an Arbitratour.

SVch is the *Impatience*, and surlinesse of mans nature, that struggling vnder the weight of his afflictions, hee breathes out complaints against the *Iustice* of God, as if the pressure exceeded the desert. Thus Iob, (the holiest man aliue) beeing ground to powder with the apprehension of his miserie, cries out that God had *sealed* vp his iniquities in a *Bagge*, and added

Iob. 14.17. Obsignabis in sac.

added vnto his wickednes: as if hee would say (if hee durst) that the Lord kept his sinnes exactly, & made them more then they were.

In another place he complaines, that *God* had taken him by the necke, and beat him, and runne vpon him like a *Gyant*, as if hee would sue the Lord vpon an action of *Batterie*; for presently after, he mumbles thus, *Oh that a man might plead with God, as a Man doth with his Neighbour.* But after the Lord vouchsafed to parle with him, and cald in *Conscience* as an *Vmpier*, to take vp the matter betwixt them, then *Iob* that erewhile was so exorbitant (in ans-

Iob 16. 12. 14. 21.

Iob 38. 39. 40.

2. Pe.

en, hee iudeth

an ouer-loue of himselfe) bewailes his state, and fals to deprecation.

Iob 42.6.

Thus the *Emperour Mauritius*, what time his *Children*, and his most deare, and vertuous *Wife* were all cruelly slaine, one after another, before his eyes, at the charge, and command of the Tyrant *Phocas* (himselfe being immediately to act his part in the same *Tragedie*) his flesh (no doubt) like a grudging *Israelite*, began to murmure against the Lord; but after some passionate breathings, and pauses (his *Conscience* awarding him *Hell*, if *God* should haue beene extreme to marke what he had done amisse).

misse) hee thus quietly and meekely concludeth, *Iustus es, Domine, & Iustum Iudicium tuum*; Righteous art thou (O Lord) and iust is thy iudgement. *Functius Carion. Osiander. Melancth. Loc. Com.*

Chap. V.

That Conscience is a Conuincer.

When I consider the force of *Conscience* in the *Conuiction* of *Errour*, mee thinkes *Shee* is like the Martyr *Steuen*. For neither *Libertines*, nor *Cyrenians*, nor they of *Alexandria*, *Cilicia*, *Asia*, no nor all the transcendent, and sublimated wits of the world, that will vndertake to cut Act. 5. 9. 10

Cummin-

Cummin-seede, with *Antonine*, are able to resist the *Wisedome*, and the *Spirit*, by which shee speakes. For instance: The *Diagorean*, or *Atheist*, would gladly threap vpon his soule, that *There is no* GOD. *Dixit in* CORDE *suo* (saith Saint *Augustine*) *quia hoc nemo ausit dicere, etiamsi ausus fuerit cogitare*; Hee said it in his *Heart*, because, for shame, he durst not vtter it with his lips. *O Idoll!* The Heauens declare the *glorie* of GOD, and yet hee sees them not: the *Birds* sing Anthems of his praise, and yet he heares them not; the flowers diffuse sweet sents into the *Ayre*, and yet he smels them not:

Cic. de Nat. Deor.

Aug. in Psa. 14. 1.

Psal. 19. 1.
Psa. 104. 12.

not: in euery *Vine*, there is *Water* turned into *Wine*, and yet he taſtes it not: and though GOD may bee felt with the hand (as S. *Paul* affirmeth) in euery creature, yet being ſtarke dead, he is voide of that laſt, and common ſence. And now comes *Conſcience*, and wakens vp this *Monſter* in *Nature*, and giues him a thump on the breſt, and beates it into him, maugre his heart-bloud, that *There is a* GOD: and ſummons him to appeare at the great *Tribunall*, for attempting to deface the *Characters* of the *Deitie*, ſo plainely, and deepely written with GODS owne hand in the heart of euery man. An- Act.17.27.

Another instance of the power of *Conscience* is the Refutation and confusion of those detestable *Heretickes* (or rather more then *Heretickes*, as *Irenæus* cals them) who charge the most Righteous GOD, to be the *Author* of sinne; and that either *Indirectly*, as *Simon Magus*, the *Cerdonists*, *Marcionists*, *Manichees*, *Priscillianists*, and others; or else *Directly*, as *Florinus*, and the *Seleucians*, with whom wee may shackle foote to foote, the damnable sect of the *Libertines*, whose *Ring-Leaders* were *Coppin*, and *Quintin*, two *Coblers* of *Flanders*. With these hideous *Giants* incounters *Conscience*,

Tertul. Iren. Aug.

Calvin Admon. Libertinis. Bulling. Admon. Anabap. l. 2. c. 14.

ſcience, and catching them by the throat, breathes fire and brimſtone in their faces, and in time of diſtreſſe, and horror, compels them to retract this fearfull blaſphemie.

Another inſtance of the ſtrength of *Conſcience* is in the cõfuting thoſe ſlow-bellied *Cretians*, who treading in the ſteps of the *Sadduces*, and *Epicures*, and ſome of the courſer ſort of *Peripateticks*, would haue the ſoule to bee vaparous, and mortall. For when once theſe *Beaſts* come to bee haled to the ſlaughter-houſe, and that they perceiue their end is approching, then ſteps in *Conſcience*, and

Zanch. de Immort. Anim.

and ſtiffely pleades the ſoules *Immortalitie*, ſo that in the ſence of the truth thereof, they are forced to roare, and hang out the tongue.

Another Inſtance of the efficacie of *Conſcience*, is in the *Repulſe* of the *Roman-Catholicks* both *Hereſies*, and *Calumnies*. And firſt, for their *Hereſies*, ſince the nature of this Treatiſe forbids *Polemical Diſcourſe* (vnleſſe obliquely, and by occaſion) I will content my ſelfe with one Article, but yet of ſuch weight, & conſequence, as that it containes the very ſap, and life of Religion. It is the point of *Iuſtification by Faith alone*, that

that is, *by Christ alone* (for it is not the *Instrument*, but the *Obiect* which wee ſtand vpon.) This ſound poſition the *Romaniſts* vtterly diſauow, and in ſtead thereof, they ſet to ſale their *Linſie-woolſie* webbe; the *warpe* whereof is *Workes*, and the *woofe*, *Faith*; the long thrids mans *Merite*, and the ſhort inter-iected thrids, the Merit of *Christ*. But marke. When theſe iolly *Sophiſters* are at their way-gate, and that they lye panting, and gaſping on their *Pallet*, then nothing but *Christ, Christ*, and then not a word of *Workes*, and *Merit*: ſuch difference is there betweene *Schoole-diſputes* on

on a *Cushion* and the wrings of *Conscience* on ones *Deathbed*.

And here I cannot let passe the vnprosperous successe of *Cardinall Bellarmine*, their *Pythagoras*. For hauing gone about to proone the concurrence of *Faith*, and *Workes* in the point of *Iustification*, and that at large, euen to facietie and surfet; at last, inforced by the reuerberations and recoilements of his owne *Conscience*, *Penelope-like*, he vntwists his labour, vnsaies all againe, and is driuen to turne Protestant whether he will or no.

But that I may be cleere from the imputation of iniurie,

iurie, I will ſet downe his words as they came from his owne *pen*, which (no doubt) like *Pilats*, was ouer-ruled by the ſecret hand, and prouidence of GOD. They are theſe; *Propter incertitudinem propriæ Iuſtitiæ, & periculum inanis gloriæ, tutiſſimum eſt fiduciam* TOTAM *in* SOLA *Dei miſericordia, & benignitate reponere*: By reaſon of the vncertaintie of a mans owne righteouſneſſe, and for feare of vaineglory, it is the ſafeſt way to repoſe our *whole* confidence in the *Only mercie*, and goodneſſe of GOD.

De Iuſtific. l.5.c.7.

I confeſſe, that cloſe vpon this *Luther*-like *Aphoriſme*,

risme, he settles himselfe to the vnfolding of his owne meaning, but with such perplexnesse, and shifting, as that but for his olde friend *Quodammodo*, (Cousin-german to *Non propriè*, *Non absolutè*, and other such nice, and cheating *Aduerbs*) hee might seeme to haue beene found within the compasse of a *Spanish Inquisition*.

Now, concerning the power of *Conscience* in the repulse of *Calumnies*, though it bee not alwayes apparant in regard of the stupified heart of the Aduersarie: yet in a disposition not wholly graceless, it giues some glimpse of an inward

inward conuulſion. And here, let mee once againe produce Cardinall *Bellarmine*: who attempting the ruine of *Religion*, by the diſgrace of her *Profeſſours*, moſt virulently writeth, that *Caluin* (a man of ſingular learning and ſanctitie) *was eaten to death with Wormes* (like *Antiochus*, *Herod*, *Maximinus*, *Hunericus*) and that hee dyed *blaſpheming and calling vpon the Deuill*: *Ne ipſe quidem Demon potuit malitioſius loqui* (ſayth good *Whitaker*) Not *Belzebub* himſelfe could haue ſpoken more deſpightfully. Now to ſhew that he wrote this palpable lye againſt his own minde,

De Notis Eccleſ. lib. 4. cap. 17.

Controuerſ. Secund. Quæſt. Quint. c. 15

hee forthwith addeth, *Testatur Hieronymus Bolsecus*, *Ierome Bolseck* sayes thus, not I. For hee knew in his *Conscience*, that this *Bolseck* was an impure, and perfidious *Apostata*, the most notorious *Stigmatick* of the World, and the very *Succubus* of the *Deuill*.

Chap. VI.

That Conscience is an Espiall.

Numb. 13 19.

Conscience is the Lords Spye, dispatched (like a *Caleb*, or *Ioshua*) to view the strength, and weakneſſe of euery man. It is *Gods Pinneſſe*, sent out to make a Discouerie of the Coast, and

and to returne aduertiſement. It is the keeper of that Poore Priſoner the *Soule*, whom it watches, & followes at the heele, while it is in *Durance*, in the corruptible bodie. Shee ſaw *Achan* well enough, when he hid the Wedge of Gold in the earth. Shee lookt *Dauid* in the face, and frowned vpon him, when hee ſhut the doore, in hope to haue ſinned (with *Bathſheba*) vndiſcerned. Shee beheld (with *Ezekiel*) what the Ancients of the houſe of *Iſrael* did in the darke, when they offered vp Cloudes of *Incenſe* to their *Idols*, and then bleſt themſelues with this baſe deluſion, *Tuſh*,

Non Caro, ſed Corruptela Carnis, Carcer eſt. Aug. in Enar. Pſ. 142. 7. Ioſh. 7. 21. 2. Sa. 12. 12. Ezek. 8. 12.

The Lord sees vs not, He hath forsaken the Earth. And as shee is an *Eagle* in the sharpnesse of her sight; so can shee ouer-heare the softest whisperings, and *Elisha like*, know what is contriued in the *Aramites* priuatest counsels.

2. Kings 6.8.9.

Since therfore each man, attended by his owne *Conscience*, is, in this, a kind of *Scipio, Neuer lesse alone, than when he is alone*, let him neuer thinke to worke wickednesse vnseene, vnlesse hee can find meanes to run away from himselfe. It is not his *Gyges Ring* wil serue the turne.

Plato. Cic. Ambros. De Offic. l. 3 cap. 3.

CHAP.

Chap. VII.

That Conſcience is an Appeacher.

SVch is the folly of an vnregenerate man, as hee preſumes, becauſe *Cõſcienc* is an *Inmate*, that ſhee will ſtand by, and ſee, and heare, and ſay nothing. And becauſe it is now *Vacation*, hee thinkes it will neuer bee *Terme-time* with *Conſcience*. But (to vſe the wordes of Saint *Ierome*) *Tranquillitas iſta, Tempeſtas eſt; This Calme is but the Mother of a Storme*; for ere long he ſhall eſpie a *Weather-gawle in the Ayre*. The Watch of his *Clock* now goes not, and the

Ad Helio-dor.

Wheeles ſtand ſtill, being clam'd, and ruſted in their ioynts; but when by Gods hand the heauie Waights of *Sinne* ſhall bee hung vpon the Lines, (and that vvithout any counter-poyze of *mercy*) then ſhall the *Hammer* ſtrike thicke, and indiſtinctly, I meane, his owne tongue ſhall blab thoſe foule enormities, which ſo long he hath ſmothered, and concealed in his boſome. He is now at eaſe, and vowes if he *Feſſe*, he will neuer *Con*; but alas (ſilly ſoule) when *Sci*, and *Con* (to ſing with him in his owne *Cliffe*) haue ſet him vpon the Racke, hee ſhall perforce ſpell, and put together,

gether, and that without any iocular inuerſion. Whē Satan comes, and with his *Quill* blowes *Fig-duſt* into his eyes, tell me then if hee ſtampe not, and cry not out againſt himſelfe.

O that wee men would thus reaſon with our ſelues, when the bait of Pleaſure is caſt before vs! What? *Shall I doe this great wickedneſſe, and ſinne againſt God?* Is there any thing ſo ſecret, that ſhall not be diſcloſed? If I commit it in the *Wood*, ſhall not a *Bird* of the *Ayre* carrie the voyce, and that which hath wings tell the matter? If I do it in the *Forreſt*, am I yet to learne that a *Beaſt* hath ſpoken? If in

Gen. 39. 9.

Mat. 10. 26

Eccleſiaſt. 10, 20.

Numb. 22. 28.

Hab. 2.11. my *Bed-chamber*, shall not the *Stone* out of the Wall, and *Beame* out of the Timber cry vengeance against me? But if all these faile, woe, and alas, I shall not be able to keepe mine owne counsell; but eyther I shall impart it to my familiar friend, who will proue but a riuen dish; or else in company I shall blurt it out at vnawares; or talke of it in my sleepe: or vtter it on my Death-bed, to mine owne shame, and scandall of the *Gospell*: *Malum hoc, & malum hoc; sed minus hoc; & maius hoc.*

De Contrit. Cord. Auth. Int.

CHAP.

CHAP. VIII.
That Conſcience is a Monitor.

AFter *Gregory* had giuen *ſixe and thirtie Admonitions*, concernin[illegible] ſeuerall eſtates of m[illegible] thus modeſtly conc[illegible] *Pulchrum depinxi h[illegible] Pictor fœdus*; I h[illegible] traid a faire man, [illegible] my ſelfe but a *Bungl[illegible]* the *Penſill.* And (in truth) there is alwaies ſome imperfection in humane Aduertiſements. For eyther they proceed from the humour of *Reuenge*, and *Vaineglorie*, or elſe from flying reports, and ſuppoſals, or from ſelfe-guiltineſſe of the re-

Paſtoralis Cure, Quarta [illegible]ers.

prooued fault; or if they bee free from all these distempers, and aspersions, yet can they not censure an *Interior* euill. But *Conscience* being deputed a *Monisher* from GOD, and looking in at the casement of the *Soule*, is not easily corrupted by the former, nor deceiued in the last.

And besides this *Ingenuousnesse*, and *Certainty* of her *Items* (so long as shee stands informed by the Word of God) there is found a *Maiesty* in the māner of their giuing: for being Gods *Vice-Roy*, *Shee* prayes not, but inioynes, because *Requests*, and *Commaunds* are incompatible

Prolu. De Repl. 3. c. 4.

in

in a *Prince*, as derogating from *Soueraigntie*, & *Power*: for *God*, and *Conſcience*, and *Kings* intreat not. Wherefore when Saint *Paul* ſayth, As though GOD did *beſeech* you; hee cloſely implyes, that the *Edicts* of *God* are *Monitorie*, and *Iuſſorie*, not *Petitorie*, and ſtooping. It is therefore a ſpeciall point of wiſedome, heedfully to minde the *Watchword* of ones *Conſcience*: for, if in the prepenſion of ſome intended act, *She* ſhall deſcry eyther *turpitude*, or *doubtfulneſſe*, it is time to ſound the *Retrait*. 2. Cor. 5. 20

CHAP.

Chap. IX.
That Conscience is a Schoolemaster.

In Epist. ad Rom. 2. Vltra Pedagogum aliquem luctatur. In Gen.

Conscience, by *Origen*, is compared to a *Schoolemaster*, associate to the *Soule* to direct, and tutour it; and by *Chrysostome*, to a *sufficient Schoolemaster*; not that it is able to lead vs to saluation in this obscuritie, and corruption of naturall knowledge; but that it informeth vs in many things, and is auaileable to make vs vnexcusable: for the *Lecture* of *Conscience* is,

Pet. Mart. Loc. Com. Mat. 7. 2.

Alteri non facere, quod nolis pati:

Not to doe that to another, which thou would'st not suffer thy selfe. And

And here wee must remember, that (as *Austen* wittily and diuinely noteth) wee bee carefull to auoyd the *Solecismes* of *Manners*. For, if wee bee sure of the *Rod*, or *Ferule*, if without an *Aspiration* (contrarie to *Grammaticall Discipline*) wee pronounce *Ominem*, for *Hominem*: then let vs not dreame of escaping the *Scourge* of *Conscience*, if we shall irregularly, and incongruously behaue our selues, in the course, and passage of our liues.

Aug. confess. lib. 1. cap. 18

CHAP.

Chap. X.

That Conscience is a Domesticall Chaplaine.

1. Cor. 1. 26. IT is a terrible saying of the Apostle, that *Not many Mightie, not many Noble are called*: one reason whereof amongst the rest, is their *Impatience* of *Exhortation*, for that (oft-times) they are of the nature of the *Thistle*, where they should be like *Clarie*, which is soft in the hand, and hath a *Downe*, or *Cotton* vpon it. Hence it comes to passe, that hauing flattering *Prophets* about them, (which put *Honie* into the *Sacrifice*, in stead of *Salt*) they dream of *Peace*, euen when the

Lord

Lord of Hosts is vp in Armes against them.

I know the *Persons* of *Kings* are *Sacred*, and their *Crownes*, no *Ceremonies*, or *Garlands*, but consisting of *Preeminence*, & *Power*: I likewise am not ignorant, that *Ministers* of *State*, and *Personages* nobly descended, haue an extraordinarie stampe of *Honour* set vpon them: yet because they are all the *Sonnes* of *Adam*, inuolued in *Sinne*, and *wrath*, aswell as others, and haue greater occasions of temptations then their *Inferiours*, as saylingboth with *Wind*, & *Tyde* against them; it is very requisite that they sometimes bee punctually

dealt

dealt withall, prouided alwayes that it be performed with great reuerence, and discretion.

But because *degenerate* and *temporizing Natures* are so rife and common in the World: and those that are of a more franke, and generous disposition, doe sometimes (through infirmitie) passe by the sinnes of *Men* in *Authoritie*, the Lord (in mercie) hath appointed *Conscience* their *Chaplaine* in *Ordinarie*, who will not feare to reproue them vnpartially, but like *Nathan* will tell them to their faces, one by one; *Thou art the man*. Of which plaine and gracious aduertisement,

tiſement, if they ſhall make good vſe, they are ſure to partake in the glorious *Priuiledges* of the *Saints*.

Chap. XI.

That Conſcience is a Prognoſticator.

IT is but the vaine attempt of a preſuming braine, to *Calculate Natiuities*, and to tell you (with a trice) whether your daies ſhall bee bleſſed, or vnproſperous. For whether the *Starres* doe *ſignificare potius quam facere*, rather foreſhew, than cauſe: or whether *Mars* doe *Homicidam facere*, make a Man an *Homicide*, as the *Mathematicks* determine;

See Aug. de Ciu. Dei. 5. c. 1. 2. 3. &c

determine; there was neuer yet any that could exactly define, why in the life of *Twinnes*, there should be such disparilitie in actions, euents, professions, arts, honours, and euen in death it selfe, being borne contiguously one after another (as *Iacob*, who caught *Esau* by the heele) and being seminate in the same moment. For if the Answere of *Nigidius* concerning the swift whirling about of the *Potters* wheele (so much applauded by *Mathematicians*) be intertained, and imbraced for current, it quite ouerthroweth the *Genethliacall* profession: inasmuch as in an incomprehensible moment

moment of time there is ſuch a mutation of all things, by reaſon of the rapacitie of the heauen, that they become not onely diuers, but contrarie: which made S. *Auguſtin* conclude, that this figment of the wheele was more fraile, and brittle, then the veſſels made by the rotation of it.

Let this then be noted as a point of infallibilitie, that whatſoeuer is decreed in the great *Senat* of the *Stars*, is ouer-ruled by the power, and wiſedome of their moſt glorious *Creator*, who hath made them *Attendants* to man, to comfort him, and not *Lords*, to ſway him, and ſhape out his condition.

If

If then you would know, whether you shall be happy in the remainder of your life, or whether wretched, and full of discomfiture; the most compendiarie way to attaine the summe of your desire, is to propound the *Question* to your *Conscience*, which wil quickly resolue you in the *Prophet Esayes* asseueration:

Esaiah 3. 10, 11. *Surely it shall be well with the Iust: Woe be to the wicked, it shall be euill with him.*

From whence you may safely, and certainely *Prognosticate*, that since the bloud of *Christ* is precious vnto you, and that you loath and detest Sinne, as the very *Bane*, and *Apollyon* of

of the world, your daies shal be good, and your conclusion peaceable. But if at this present, you be frozen in your dregs, and resolue to continue in your rebellious courses, presuming that a *Lord, Lord*, will serue the turne at the close of your life, (which is nothing else but *Infidelis fiducia*, *A faithlesse confidence*, as S. *Bernard* cals it) then surely *Conscience* (which is the *Pulse* of the soule) will tell you aforehand, that your bud shall bee rottennesse, and your end wrapped vp in woe, and dishonour. Psal. 37. 37

CHAP.

Chap. XII.

That Conscience is a Register.

Conscience is a *Notarie* that hath alwaies the *Pen* in hand, and keepes a *Catalogue*, or *Diarie* of our sinnes. *Shee* sets downe all our debts in her *Booke of Account*, euen an *Hundred Thousand Talents*; *Magna summa, quam tamen omnes Deo debemus*; A mightie summe, and yet wee owe (all of vs) as much to God. Shee omitteth no default through slownes of hand, for shee writes by *Characterie*; neither strikes she out any through deceit, like the *vniust Steward*, that bade put

Perquin Mach. 18.

Luk. 16. 6.

put downe *fiftie* in ſtead of an *hundred*; nor yet indures ſhee to ouer-reckon, for how can *Conſcience* bee ſo vnconſcionable? Nor can her letters be raced out, for they are written with a *Pen* of *Iron*, and with the *claw* of a *Diamond*. Which ought greatly to moue vs to an heedfull conſideration of our waies. For if the Reuerend Martyr *Latimer*, took ſpeciall care to the placing of his words, in his *Examination*, when hee heard the *Pen* walking in the chimnie behinde the cloth: how circumſpectly ought euery of vs to looke vnto our waies, and to guard our ſenſes, which are *Ianuæ Corruptionis*,

Ier. 17. 1.

This He teſtifieth of himſelfe, in his Sermon preached at Stamford.

ruptionis, the Gates of *Corruption*, (as S. *Austine* calls them) with *Conscience* is continually *Recording* our actions, with the time when, the place where, and the maner how they were performed?

In Ps. 49.

Chap. XIII.

That Conscience is a Iudge.

After that *Conscience* hath pursued the poor sinner, flowne him to the marke, attacht him, examind him, and committed him: at last *Shee* commandeth the *Prisoner* to bee brought forth to the *Barre*. And sitting on the *Bench*, in Robes of *Maiestie*, betwixt

Leo

Leo, and *Libra* (the Embleme of *Courage* in executing, and *Indifferencie* in determining) ſhee cauſeth the *Booke* of *Moſes* Law to bee ſpred before him, which forthwith begins to plead for the tranſgreſsion of her precepts, requiring for ſatisfaction the bloud of the Offender, for that hee hath wilfully broken them, being for number few, for vnderſtanding plaine, for equitie not contradictable.

Hereat the wretched ſoule is agaſt, and being *Selfe-condemned*, confeſſeth *Guilty*; when being pinnioned, and looking for ſpeedie execution, his heart would breake, but for the

Αυτοκατάκριτος. *Tit.* 3.11.

hope of a mercifull ...wn, ...all. And thus much ...ained ...Offices of Conscience ... wil ...ns,

Chap. XII ...tand

Of the Properties of ... and ...ence, and first of ... ...nd ...stification.

IT followeth now ...de, we treat of the Pro... hee of Conscience, the first ... de of is Testification, that ... ll Calling to Remembra... ing such a thing was done, ... at done. To this purpose ... keth the Wise man to t... Housholder; Oftentimes th... heart, (that is, thy Consci... ence) knoweth, that tho... likewise hast cursed other... It was this Testifying Po...

Aquin 1. Quæst. 69. Art. 13.

Scit enim Conscientia tua. &c.

forced the *Patriarks* ke backe to that vn- ſin of ſelling their er *Ioſeph* into *Egypt*, hey had committed twenty yeeres be- it was this that made *Auguſtine confeſſe*, that ſpent his youth in vani- nd *Intemperancie*, and hee was ſinfull in his e, yea when hee was e either *Awy where*, or *hing*. It was this that S. *Ierome* to the re- ew of his greener yeeres, wherin he acknowledgeth he had a *Slip*, & came ſhort of that *Virginitie*, which he ſo extolled in others. What hall I ſpeake of his *Epiſtle Euſtochium*, wherein he

Gen. 42. 21

Fuiné Alicubi, aut Aliquis? Confeſſ. l. 1. c. 6. 7. Scilis ipſi lubricum Adoleſcentiæ iter, in quo & ego lapſus ſum &c. Ad Chrom. Virginitatem in cœlum fero, non quia habeam, ſed quia magis mirer quod non habeo. Aduerſ. Iouin.

feares not to make know
that though hee rem
in the vast, and solitary
derneſſe amongſt *Scorpio*
being ſcorched, and
like an *Æthiopian*;
though hee was rough a
ſqualid with ſack-cloth
lay vpon the bare groun
and liu'd with ſuch cru
and homely fare, that
thought it *Luxurie* to fee
on boild meate: yet for
that, his mind was runn
on the daintie ſights
Rome, and ſtill hee thought
hee was preſent there a-
mong the *Damſels*. I ſpeake
not this out of the forget-
fulneſſe of dutie, as if I
would diſcouer the naked
neſſe of the *Fathers*: But
onely

Putabam me Romæ interesse delitijs. Sæpe chorus puerorum puellarum. ad Rust. Discussa. Virgo.

onely to shew, how this *Testifying* power wrought on them to recognize their former courses. After whose example, I beseech thee (good *Christian*) seriously to examine thy daies mi spent: *cumq; Coram Deo, in Lachrymis te macerauer is, precor te, vt memor sis mei.* Bernard.

CHAP. XV.

Of the second Propertie of Conscience, which is Ligation.

IT is the *Binding Power of Conscience*, which iudgeth that *a thing is to bee done, or not done: and thereupon either instigateth the partie to vndertake it, or withdraweth him* Aquin. 1. 9. 69.

him from attempting it. Hence is it that the *Apostle* laies downe this generall rule, *Whatsoeuer is not of Faith, is Sinne*; that is, whatsoeuer is done against *Conscience*, is offensiue to GOD: (For, that *Faith* is there taken for a *Perswasion* of *Conscience*, is the opinion of S. *Ambrose*, *Chrysostome*, *Theodoret*, *Theophylact*, *Oecumenius*, *Caluin*, & others.) From this ground (as it seemes) arose that *Axiom* amongst *Diuines*; *Conscientia, quamuis erronea, semper ligat: Conscience, though erroneous, alwaies bindeth*: with which concurreth that other, *Quicquid fit contra Conscientiam, ædificat ad Gehennam*,

Rom. 14. 23. *Conscientia, vel mouet, vel ædificat.*

August.

Whatsoeuer

Whatsoeuer is performed against Conscience, helps a man on to hell-ward; the reason is, because in so doing, hee hath sinned *formally* against the Law, though not *materially*.

Heere then it must bee carefully remembred, that *Conscience* bee guided, and gouerned by the *Word of God*, which alone is the proper *Binder* thereof: For neither *Humane Lawes*, nor *Oathes*, nor *Promises* haue any *Coactiue* power in the soule, but as they haue authoritie, and vertue therefrom.

Necesse est autem & hoc sciri, conscientiam oportere regi verbo Dei, Melanct. Loc. Com.

Chap. XVI.

Of the third, and fourth Properties of Conscience, which are Excusation, and Accusation.

THe *Conscience* iudging of some fact committed, doth *Excuse*, and comfort, if it be good and warrantable; but if it be found swaruing from the Law of God, there insueth an accusation, accompanied with the sting of sorrow, and remorse. Thus *Abimelech* (King of *Gerar*) being reproued of God in a dreame, for taking away the wife of *Abraham*, consulteth presently with his *Conscience*: & finding his *minde vpright*,

Genes. 20. 3. 4. 5.

vpright, and his *hands innocent*, he appealeth to GOD, and is cleered by him. On the contrarie, when *Adam*, against the expresse charge, and commaundement of GOD, had eaten of the forbidden fruit his *Conscience* smiting him, hee hid himselfe among the Trees of the garden; which made the Lord call to him with an *Adam, vbi es?* Adam, *where art thou? Non vtiq; ignorando quærens, sed increpando admonens*, saith *Augustine*; *Not as though God knew not where he was squat, but to check, and admonish him for his wilfull prævarication.* This of the *Properties* of *Conscience*.

Gen. 3.9.
De Ciu. Dei l.13.c.15.

Chap. XVII.

Of the kindes of Conscience, which are Good, and Euill; and first, of the Good.

Now for the *Kindes*, (that I may declare my minde with popular facilitie) *Conscience*, is either *Good*, or *Euill*. *Good Conscience is that, which being inlightned by the Word of* God, *and purged by the Bloud of Christ from the Guilt, and Punishment of Sinne, and from dead workes to serue the liuing* God, *is cheared vp with ioy vnspeakeable, and glorious.* In this *Description* are contained the *Causes* concurrent to the *Nature*, and *being* of

Ephesi. 17, 18. 1 Ioh. 1.7 Heb. 9. 14. 1. Pet. 1. 8.

Good

Good Conſcience, which are *Knowledge*, *Faith*, *Repentance*, *Peace*; of eath whereof wee are ſucceſsiuely to intreat.

CHAP. XVIII.

That the knowledge of GODS *Word, is neceſſary to the goodneſſe of Conſcience.*

TO the end the *People* of *Iſrael* might feare the Lord, & walke in vprightneſſe of *Conſcience* before him, he is euer calling vpon them to harken vnto his Law, which hee commandeth to be written vpon the *Poſts* of their houſe, and vpon their gates, and to be rehearſed (or whet) continually Deut. 6. 7. 8. 9.

nually to their children, at home, and abroad, when they goe to bed, and when they ryse in the morning. And lest any of them shuld exempt themselues vnder colour of *Sexe*, or *Degree*, or *Age*, hee anticipates with a plain, and familiar distribution, naming *Men*, *Women*, *Children*, *Strāgers*. Thus the *Prophets* also in all matters of *Conscience*, send ouer the *People*, *To the Law*, and *To the Testimonie*; and the *Apostle Paul* writing to the *Colossians*, giueth charge that the *word of Christ dwell plenteously* in them. Whereupon Saint *Chrysostome* (very earnestly vrging the practice of this dutie) speaketh on this

Deut. 31. 11. 12.

Isai. 8. 20.

Col. 3. 16.

In Hom. 9. in 1. ad Colos.

this wise: *Audite obsecro, Seculares OMNES! comparate vobis Biblia, Animæ Pharmaca: hoc demum malorum omnium Causa est, quòd Scripturæ ignorãtur: I beseech you harken, All yee that bee Lay-men! in any wise get you Bibles, the only Physicke for the Soule; alas, this is the Cause of all mischiefe, that men are ignorant of the Scripture.*

Now there are two especial *Reasons* of this *Necessity* of the *Word*, to the *Goodnesse of Conscience*. One is, because it directeth the *Vnderstanding*, and *pointeth* it to the *middle* way, betweene the *Right* hand, and the *Left*, preseruing, and staying it in all Deut. 5. 32.

all doubts, and demurres, vpon warrant of the inviolable truth thereof.

The other is, for that it is a *word* of *Power*, working mightily vpon the affection, eyther to the battering of the heart in pieces (in which regard it is compared to a Hammer that breaketh the stone) or else to the refreshing of it, when it is bruised (in which sense it is likened to the *dropping Hony*.) Therefore, when wee shall reade the thundering Sentences of the *Fathers*, either in their *Apologies* of the *Christian Faith*, or *Exhortations* to the obedience thereunto, wee must not rest in the applause of their *Rhetorick*,

Heb. 4 12.
Ier. 23 29.
Psal. 19 10.

rick, but aſcribe the power to that Word, which made *Felix* tremble; or rather to the Lord, the *Author* of that *Word*. The like be affirmed of the incomparable ſweetneſſe of the *Bible*, euery Leafe whereof is be-ſprint with *Honie-dew*. For whereas it is reported of Saint *Ambroſe* (by *Paulinus* that wrote his life) that lying in his *Cradle*, the *Bees* were ſeen to flye in, and out, at his mouth; if he literally vnderſtand it, I cannot eaſily concurre with him in opinion; but if hee meane it of his *melliſluous tongue*, I willingly imbrace his iudgement, yet with this *Corollarie*, that *Ambroſe* had all his

Acts 24.26

Pſ. 119.103

Paulinus ad Auguſt.

his *Ambrosia* from *Scripture*.

And here we may take a iust estimate, and scantling of the *Holinesse* of the *Roman Bishops*: who haue shrin'd vp *Ladie IGNORANCE* for a Saint, haue painted her face, and caused her to speake fiercely out of the window to her *Opposites*; forgetting that ere long she shal be thrown downe, and trampled vnder foot. O the innumerable soules that haue perished in *Securitie*, and *Despaire*, because these *Iehoiakims* haue cut their *Bibles* in pieces with their *Pen-knives*, and cast them into the fire. O *Conscience!* thou maist take

Ier. 36.23.

it

it on thy death, that thou art murdred by *Conſcience*, euen by thoſe that vaunt themſelues for thine only Champions, and Defenders. O wicked *Church*, where *Ignorance*, *Errour*, *Ambition*, and *Hypocriſie*, are the *foure Cardinall Vertues*, whereon the frame of *Religion* turneth.

CHAP. XIX.

That Faith is neceſſarie to the Goodneſſe of Conſcience.

THE concluſion of S *Paul*, is very memorable: *Being iuſtified by Faith, wee haue Peace toward God, through our* LORD IESVS CHRIST. For, it being generally Rom. 5. 1.

nerally granted (vnleſſe by the Sacrilegious *Pelagian*) that the poyſon of *Originall Sinne*, tranſmitted from our firſt *Parents*, hath ſpred it ſelfe ouer all the powers of the ſoule; it muſt needs follow, that *Conſcience* (beeing a principall part thereof) is corrupted and defiled. And becauſe the *Guilt* of ſinne, binding ouer vnto puniſhment, is that ſharp-pointed ſting, that woundeth vnto Death; can wee euer find redreſſe, and ſuccour, but by looking vp to the *Brazen Serpent*? Is there any remiſſion of ſinne, without bloud? Is there any bloud that is *Expiatory*, but *Chriſts*? Will the bloud of

Num. 21. 9

Ioh. 3. 14. Heb. 9. 22.

Bulls,

Bulls, and *Goats* asswage the pang of a tormented *Conscience*? Will the sending out to the *God* of *Ekron* helpe it? Will the precious heapes of the Gold of *Hauilah* releeue it? Will the comfortable *Iulep*, and *Trochiske* restore it? Will the Perfumes of the *Garden*, the straines of *Musicke*, the charme of *Oratorie*, or the sporting *Scenes* of *Atella* preuaile with it? Nay, can *Delight* her selfe delight it? Nay, can the *Songs* of *Angels* recouer it? May not the *Conscience* (in her agonie) iustly cry out to these, as *Iob* did to his friends, *Miserable Comforters are you all*? For surely these poore and

2 King 1. 2.

These Comedies were of all other most pleasant: See *Ierome Ad Nepotian.*

Iob. 16. 2.

and outward refreshments, are no more auaileable for the curing of the *Impostume* of the soule, than a *Plantin-leafe* layd vnto the legge, for the remoouall of the *Megrimme*.

CHAP. XX.

That Repentance is necessary to the goodnesse of Conscience.

REpentance is so necessary to the constituting of *Good Conscience*, that till sinne bee remooued, and newnesse of life begunne, the *Soule* can neyther bee *Purified*, nor *Pacified*. Therfore is *King* SALOMONS *Spouse* intreted to *forget her*

Psal. 45. 11. *Fathers*

Fathers House; *Grande miraculum* (saith Saint *Ierome*) *Pater filiam cohortatur, ne meminerit Patris sui*; *A strange miracle, the Father exhorts the Daughter, not to remember her Father.* And lest that moytie of *Repentance* might seeme sufficient, it presently followeth, that the *Kings Daughter is all glorious within*, that is, inriched & beautified with all spirituall graces. For when a man hath once attayned to the practice of holy *Duties*; his *Conscience*, which before lookt sterne vpon him, beginnes to smile, and amiably to conuerse with him. Therefore the saying of Saint *Bernard* is excellent:

Ad Eustoc. De Cust. Virg.

Psal. 45. 13.

Vis

De Interior. Domo, Cap. 18.

Vis nunquam esse tristis? Bene vive. Wilt thou never bee sad? Then see thou live well.

CHAP. XXI.

That Peace is necessary to the goodnesse of Conscience.

Tantum est Pacis bonum, ut nihil sine Pace sit bonum. De Civit. Dei.

SO great a good is *Peace* (sayth Saint *Austine*) that nothing is found to bee good without it. Therfore is the Lord, the God of *Peace*; the *Angels*, Singers of *Peace*; the *Apostles*, *Messengers of Peace*; the *Elect*, the *Sonnes of Peace*; the *New Testament*, the *Gospell of Peace*; *Ierusalem*, *the Citie of Peace*; and *Salomon* the *King of Peace*. Nay, not the Arch-Pyrats, *Bargulus*, and *Viri-*

Heb. 13. 20
Luke 2. 13.
Ro. 10. 15.
Luke 10. 6.
Eph. 6. 15.
Ps. 122. 3.
1 Kings 4. 24.

tri-

triatus, but intertaine a kind of *Peace*; for they conſpire in the Plot, and iuſtly diuide their vniuſtly gotten booties. Nay more, not the very *Deuils* themſelues, but can (certaine thouſands of them) co-habite in one bodie. Mark. 5.9.

Now the reaſon why all things are ſo deſirous of *Peace*, is the intendment of their owne preſeruation; for it is the nature of *Peace*, to vnite, and ſtrengthen, as it is of *warre*, to weaken, and diſſolue. Therefore the *Hebrewes* cal the one *Shalom*, from *Integritie*, and the other *Milchama*, from *Comeſtion*. And wee ſee by experience, that rotten

rotten wood lies loose, and moulders away, because it wanteth the *Coniunctiue* vertue. As all other creatures, so likewise *Conscience* aspireth after *Peace*, as her *Perfecter*, and *Preseruer*; and therefore can neuer be settled, and content, till she finde sinne remitted, and God reconciled.

CHAP. XXII.

Of the Blessednesse of that man, whose Conscience is quieted through the pardon of his sinne.

THE learned *Heathen*, finding by morall instinct, that there was a *Blessednesse*

ſednesse attaineable in this life, ſpent themſelues (poor ſoules) in the inueſtigation of it, and that with ſuch varioufneſſe in their apprehenſions, that they haue left behind them (as a *Memoriall* of their weakneſſe) *about two hundred, foure-ſcore, and eight Opinions.* Among which, though that bee moſt ſpecious which faſtneth one ſhanke of the Compaſſe in *Ciuill Vertue*, while the other runs round in the practice of it; Yet, if it be brought to the *Ballance* of the *Sanctuarie*, it will want the waight, and ſubſtance of true *Happineſſe*. For the only *Felicitie* that is found among the Sonnes

Varro. Aug. De Ciuit.

of men, consisteth in the *Remission* of *Sinne*, and *Pacification of Conscience*: of the first whereof the *Philosophers* knew nothing, and in stead of the latter, betooke themselues to a carnall securitie, and senceleſnesse.

The *Prophet Dauid* in an holy extasie, and infinite feeling of this comfort, breaketh forth into this *Exclamation*; *Beati quorum sunt remissæ iniquitates! Oh, Blessed they, whose iniquities are forgiuen; & quorum tecta sunt peccata, non in quibus non sunt inuenta peccata*, sayth S. *Austine*; and *whose sinnes are couered, not those who neuer sinned at all!* For as the same Father noteth)

Psal. 32. 1.

In Enarrat. in Ps. 31.

Si

Si texit peccata Deus, noluit aduertere; si noluit aduertere, noluit animaduertere; si noluit animaduertere, noluit punire; noluit agnoscere, maluit ignoscere: If God once haue couered our sinnes, hee meanes not to looke on them; if he will not looke on them, hee will not minde them; if hee will not mind them, he will not punish them; no, hee will not presse them, hee will rather pardon them. Now when sinne is remooued (whose nature is to separate betwixt GOD, and *Man*) the *Conscience* is stilled in the view and sence of *Gods fauour*, which is *sweeter then life it selfe.*

Isai. 59. 2.

Psal. 63. 3.

Chap. XXIII.

Of the vnspeakeable Comfort of a Good Conscience.

Pro. 15. 15. KIng *Salomon* decypheringthe comfort of a *Good Conscience*, compares it to a *continual feast*. Where, if you aske, who are the *Cookes* and *Butlers*, you are answered from *Luther*, that they are the *Angels*. The *Apostle* calleth it a *Peace which passeth al vnderstanding*, carrying with it a delight so exquisite, and peereleſſe, as is not posible for the reach of mortalitie to imagine. This it that *hidden Manna*, whereof that in the *Wilderneſſe* was but a counter-

Phil. 4. 7.

type;

type; this is that *white ſtone*, which *Chriſt Ieſus* giues, and in this ſtone is written a new name, which no man knoweth but hee that receiueth it. Reu. 2. 17.

Saint *Bernard* beeing taken vp and deeply affected with the admiration of the Royalties, & Indowments of a *Good Conſcience*, deſcribeth it on this manner: *Conſcientia Bona, eſt Titulus Religionis, Templum Salomonis, Ager Benedictionis, Hortus Deliciarum, Gaudium Angelorum, Arca Fœderis, Theſaurus Regius, Aula Dei, Habitaculum Spiritus Sancti*: *A Good Conſcience* (ſaith hee) is *The Title of Religion*, *The Temple of Salomon*, *A Field* *In Formula Hon. vit.*

of Blessing, A Garden of Delight, The Ioy of Angels, The Arke of the Couenant, The Kings Eschequer, The Court of God, *The Mansion of the Holy Ghost.*

Let a man bee arayd in Robes of *Estate*, powdred with Pearle, and let him haue *Cæsars Lawrell* on his head; let him be Lord of as many Kingdomes, as the Diuell shewed our *Sauiour* from the Mountaine; let him raise his flight into the clouds and perke vpon the tallest *Cedar*; let him keepe the key of *Natures Closet*, and inrich himselt with her munificencie: let euery winde whistle him good newes, and euery Bird sing

Madri-

Madrigals as hee goes: let him bee as prosperous as *Augustus*, as good as *Traian*, as learned as *Antoninus*; yet (alas) if hee haue not the comfort of a good *Conscience*, hee wants the chiefe flower of the Garland, and all his ioyes are but faint, & imperfect. If vpon Earth there bee an Heauen, it is *Peace of Conscience*; oh, it is the Oyle that feedes, and maintaines the Lampe of life: it's the pure-red inmost bloud of the soule.

Chap. XXIIII.

That the Comfort of Conscience is Inward, and Independent of the Creatures.

The Child of God is not vnlike the *Tabernacle*, which beeing couered with the skins of *Beasts*, was contemptible to looke vpon, but had within, the *Arke* & *Cherubins*. And when others truſt to *Riches*, *Honour*, *Alliance*, and other ſuch broken *Reeds* of *Egypt*, hee hath a certaine *Antarchie* within him, relying on none but *El-Schaddai*, who is *God All-ſufficient* in himſelf, of himſelfe, for himſelfe, and for all his creatures.

Exo. 25. & 26.

Gen. 17.1.

Chap.

Chap. XXV.

That the Comfort of Conscience is Noble, and Sincere.

THe *Comfort* of a *Christian* springeth not out of transitorie causes, but is of a right noble, & heauenly temper; framed, & planted by God's owne hand in his sanctified soule, which makes him bold, and vnconquerable as a *Lion*, and keepes him in heart, and resolution, against the outragiousnesse, and virulencies, of al Aduersaries, of all creatures. For, his *Birth* being *Royall*, and *Christ* his *Elder Brother* (according to

Pro. 28. 1

Ioh. 10 17

that of S. *Bernard*, *Deus tuus factus est Frater tuus*: *Thy* GOD, *O man, is become thy Brother*) the *Angels* guard him, the *Saints* reuerence him, the *Diuels* feare him, and the *wicked* crosse the streets when they spy him, as not able to looke vpon the sober, and vndaunted Maiestie that shineth in his face. Thus mercie imbracing him on euery side, he lifts vp his head vnto the *Heauens*, looking for the blessed hope, and appearing of the glorie of the mightie GOD, and of his *Sauiour Iesus Christ*.

De Quad. ord.

Ps. 32. 10.

Tit. 2. 13.

Besides; the *Comfort* of *Conscience* is sound, and *sincere*, without *mixture*, and

and infection of attendant griefe, (vnleſſe in ſome ſharpe aſſault, and conflict) but is perfectly refined in the life to come, from all droſſe of ſorrow, and diſcomfiture. This, & a thouſand times more than this, is his bleſſed eſtate, that feeles in his ſoule, the *Ioy of the Holy Ghoſt*. The Lord, *The Searcher of Hearts*, knowes, that I vſe no *Hyperbole*, or ouer-commendation: no, I ſpeake no more, then the *Children of* God finde daily in themſelues, by ſweet experience.

Now for the *Delights* of *Vnregenerate* men, oh how *Baſe* they be, and how *Compounded*. And firſt for the

Vileneſſe

Vilenesse of *Sinfull Pleasure*, it will the better bee discouered, if we shall vnmaske, and vn-muffle her painted face, & sophisticated beautie. And, to begin with him, who loues not to come behinde (I meane the *Lofty*, and *Elated Spirit*, that spends himselfe, and his estate on vanity) what can be conceiued more sordid, and dishonourable, than to thinke to purchase the title of *Generositie*, by swearing deepe oathes (on no occasion) in the presence of the liuing GOD, as if *Hee* were an *Idoll* of *Wood*, or *Stone*, on whose shoulder the *Churchbirds* sit, and proyne themselues, and sometimes pecke

pecke him in the face? And what more in-glorious, and degenerate, than like a silken *Pompeian*, to discourse of warres, and swords, and helmets, and that with a shrug, and peaking out of the necke, and other such eluish gesticulations, as who would say, his fingers itcht till he came to hand-blowes; when all the world knowes him to bee soft, and feminine, much fitter to spin amongst Ladies with the last *Assyrian Monarke*, than to dare to meete *Cæsar*, (the *Man of Men*) in the field of *Pharsalia*? Yet do but intimate, in friendly manner, that this kinde of life is *Sybaritish*, abiect.

abiect, and vnbeseeming a *Christian*; he will forthwith cast vp his hayre backward, and giuing it a shake, will sternely tell you, that you are a fellow, a degree below *Basenesse* it selfe. *Quæ quidem mihi, vox pecudis esse videtur, non Hominis.* I protest, I am loth to bedabble my pen with *Rhumes*, and *Distillations*, much more, to taint it with the noysome steames of *Luxuriousnesse*; yet lest I become an accessarie to Intemperancie, and partake in the plagues of *Stinking Prophets*, I cannot but prosecute this subiect further. Is it not absurd, that a man should so befoole himselfe, as to thinke

to

to wring from others, an acknowledgement of his greatneſſe, by making a diſdainefull mouth, and caſting out *Smoke*, which yet is but the commendation of a *Chimney*? And is it not more then ridiculous, that hee ſuppoſes you note not his *magnanimouſneſſe*, vnleſſe he drinke till he tumble in the floore? Doth not this rude, and brutiſh demeanour, rather become a *Boore* of *Germanie*, then a *Gentleman* of *England*? And what more groſſe, and ignominious, then to bow the knee to *Bacchus*, with a *Paganiſh* deuotion, and to be alwaies offring large ſacrifice to the *God Bel*, nay to the

Phil. 3. 19. a Whose God is their belly &c. Serm.

the God a *Bellie* (I had almost saide) to the *Goddesse Cloacina*? O *Augustine*, thou saidst true; *Est blandus Dæmon Ebrietas, dulce venenum, suaue peccatum, quam qui in se habet, se non habet; quam qui facit, non facit peccatum, sed ipse totus est peccatū: This same Drunkennesse is a flattering Diuel, a sweet Poison, a delightful Sin, which whosoeuer hath in him selfe, hath not himselfe, and he that vses it, is not sinful in the Concrete, but sinfulnesse it selfe in the Abstract.*

Amos 4. 1.

Were the *Prophet Amos* aliue, though he were a *Magistrate* of *Samaria* that were thus licentious, hee would call him *Kow* of *Bashan*, as one that at once, had put of both

both his *Nature* and his *Sexe*. I know that *Lyra* expounds those *Kine* of *Bashan* of the *Popish Ladies* of *Israel*, that ranne gadding to their *Calues* at *Dan*, and *Bethel*, and there kist them, and lickt them, and at their parting fild the ayre with *Lowing*, like the *Kine* that went with the *Cart* to *Beth-shemesh*; but I rather follow S. *Ierome*, and others, who meane it of the *Gallants* of *Israel*. 1.Sam.6. 12.

Now as the pleasure of the sensuall man is base, and course-grained; so is it euer mingled with some vnpleasant sense of euill, according to that of *Salomon*, *Euen in the midst of laughter* Pro.14.13.

the

the heart is sorrowfull. Thus
Hest.5.13. *Haman* (the *Agagite*) hauing the glory of riches, children, promotion, fauour of the *Prince*; esteemeth them nothing, because *Mordecai* the *Iewe* would not rise vp in the gate, and doe him obeysance.

CHAP. XXVI.

That the Comfort of Conscience is Immutable, and Durable.

SVch is the *Instabilitie* of humane affayres, and the calamitie whereto all men are subiect, that as the *Prophet Ieremie* complaineth,
Lam.5.5. they that did feed delicately,

lv.

ly, are desolate in the streets, and they that were brought vp in Scarlet, imbrace the dunghill. *Sampson* that invincible *Nazarite*, and *Type* of *Christ*, that slew a thousand *Philistines* with a *Iawbone*, bare away the *Gate* of *Azzah* on his backe, and brake cords as thrids, when they feele the fire, had his eyes digd out of his head with a *Bodkin*, so that teares o blond ranne trickling downe his cheekes. *Zedekiah*, King of *Iudah*, in the very prime and strength of his dates, had his *Sonnes* slaine before his face; after which woefull spectacle, his owne eyes were put out, and hee bound in chaines,

Iudges 16. 21. Pet. Mart.

2. King. 25.

Dan.4.27, 28, 30.

chaines, and carried captiue to *Babel*. Proud *Nabuchadnezzar*, that walking in his Royall Palace, ſpake thus in a brauerie, *Is not this Great Babel, that I haue built for the houſe of the Kingdome, by the might of my power, and for the honour of my Maieſty?* Euen while the word was in his mouth, was told by a voice that came downe from Heauen, *O King*, Nebuchad-nezzar, *to thee bee it ſpoken, thy Kingdome is departed from thee*. The very ſame houre was this thing fulfilled vpon him, and he was driuen from men, and did eate graſſe as the *Oxen*, and his body was wet with the dew of heauen, till his

haires

haires were growne as *Eagles* feathers, and his nayles like *Birds* clawes.

Renowned *Xerxes*, that ouer-spred the *Seas* with *Ships*, and passed ouer into *Greece* with such an huge *Armie* as emptied the Riuers, and made the Earth to tremble before him, was inforced to come stealing backe in a poore *Fishers* boate, without so much as a *Page* to attend him. *Valerian*, an aged, wise, and valiant *Emperour* of *Rome*, was made the *Foote stoole* of *Sapor King* of *Persia*, and after all kinde of disgrace, and vassallage, was flay'd quick fro the head vnto the feete. *Iustin. l. 2.* *Curion. l. 3.*

What should I speake of *Bazaet*

Munster in his cosmog.

Bauazet the Turke, (the Scourge of Greece, and Terrour of Christendome,) was he not led about by Tamerlane, the Tartar, in an Iron-Cage, as a Monster to bee gazed on, and died hee not of the sullen, like a Vermin in a Trap? Was not the victorious Empereur, Henry the Fourth, who had fought

Ofiand.

52. pitcht fields, (at least) compelled to make suite in his old age, for a poore Prelend, in the Church of Spyra? And was not Bellisarius,

Carion.

(sometime the onely man for prowesse and honour) driuen to that hard exigent, that hauing his eyes put out, & being led in a string to beg by the highway side, he

he cried out to the *Passengers*, *Date obolum Belisario*, *For Gods sake bestowe one Halfe-penny on* Belisarius?

Thus the beautie of all Earthly excellencie, is but as a fading flower, and as the hastie fruit before the Summer; but the *Comforts of Grace* know no end, no stint. Temptations may obscure their verdour, but cannot hurt the inward substance; some Leaues may fall, and some fruit may fade, but the seed, and roote shall still remaine intyre. *Nec prodi possunt, nec perdi*, saith, S. *Austine*, *They can neither bee betrayd, nor lost*: but when friends, and health, and life forsake vs, they

Isaiah 28.4.

De Ciuit. Dei l. 1. 10.

they will sticke vnto the *Soule*, and accompany her to *Heauen*.

CHAP. XXVII.

That Peace of Conscience is the best Musicke.

SO great is the force, and operation of *Musicke*, (which handleth measures as they are in sounds) that it doth not onely moue the sense, by the sweetnesse of the tune, and delight the reason by a skilfull composition of numbers, and proportions; but also allay the turbulencie of passion, dispose to vertue, and make the *Rockes*, and *Solitudes* to answere it. The *Author* of this

this *Science*, is God himselfe, who stirred vp *Iubal* to inuent it, and afterward other *Proficients* to perfit it, and that for the solace of man, who being of all visible creatures the onely sinfull, was therefore deseruedly the onely miserable. Gen. 4.21.

By the sweet warble of his *Harpe* (whereto, no doubt, he sang sacred Ditties) did *Dauid* put to flight the *Euil Spirit* of *Saul*. *Elizeus*, when he was to *Prophesie* before the Kings of *Iudah*, and *Samaria*, cals for a *Musician*. The *Lydian* and *Ionique Musicke*, haue disarmed wild, and sauage Nations of their teeth, and clawes, & made them quiet God vsed his Musick as a meanes. 1. Sam. 16. 23. 2. Kin. 3.15 Bodin. De Repl. l. 4. c. 2

and tractable. The *Dorian* harmonie, hath been held so graue, and pleasant, that in the *Primitiue Church*, the *Psalmes*, and *Hymnes* were sung only in that tune. We
Iob 39. 28. shall finde in *Iob*, that the sterne sound of the *Trumpet* (which is a *kinde* of *Phrygian Musicke*) doth cause the *Horse* to cry, *Ha, Ha*, in contempt of the battell.

Thus the seuerall sorts of true *Musick*, haue worthily their due praise, both from their *Author*, and *Effects*. But yet there is one *Harmony* remaining, (which is very *Still*, and vnperceiued of the *Eare*) wherewith the *Soule* is rapt, and captiuated, and which for sweet-

ſweetneſſe ſurmounts them all. It is *Peace* of *Conſcience*, that is, *Peace* with GOD, *Peace with Ones ſelfe*, *Peace with Angels*, *Peace with all Creatures*. It was this *Muſick*, (though ſomewhat imperfect) that brought to Land the *Prophet Ionah*, that *Chriſtian Arion* (as *Daneus* cals him) and that not on the backe of a *Dolphin*, but in the belly of a *Whale*. Ionah 1. 4. 6. 7. 10.

CHAP. XXVIII.

That Peace of Conſcience is the beſt Phyſick.

DIſeaſes (ſaith *Origen*) are either cured by the *Iuice* of *Hearbs*, or *Liquors* of *Trees*, or *Veines* of *Metals*, Super Leuit. Hom. 8.

tals, or by the *Bodies* of *Liuing Creatures*: all which doe either euacuate superfluities, or restore the secret decaies of Nature. But yet no *drugge*, nor precious *Confection*, may once compare with *Peace of Conscience*, it being one of *Salomons Aphorismes*, that *A sound Heart is the Life of the flesh.* Doth not *Experience* declare, that this *Inward Ioy* inlargeth the heart, diffuseth the spirits, cheereth the countenance, openeth the pores, cleanseth the bloud, fatteth the bones, strengthneth the synowes, maintaineth the natiue heate, and moysture, and spinnes out the thrid of

Pro. 14. 30.

Mans

Mans life at length?

How many, (alas) to the end they may purchaſe health, and hearts-eaſe, conſult with the *Phyſician*, ſhake off the yoke of *callings*, and *Cõmunion*, are haunted with *Rymeſters*, *Ieſters*, *Pantomimes*, lay the reines on the necke, and giue their ſoules the vtmoſt of their deſire, and yet are pale, and leane, and ill-liking, neuer laughing, but faintly; neuer ſpeaking, but angerly; fretting themſelues away, and haſtning to the graue, becauſe they want the *Cordiall* of a *Good Conſcience*?

Chap. XXIX.

That Peace of Conscience is an Inestimable Iewell.

THE most precious *Gemmes* of mightie *Monarches*, which with their lustre dazell the eyes of their admirers, are no whit so glorious as *Peace* of *Conscience*, the *End*, and *Crowne* of all Gods *Graces*. For, if wee looke into their matter, it is but an earthie and watrie vapour: and after a certain date of yeeres, they grow sick, and weake in operation, like a dead *Pepper-corne*, which hath lost the heate, and byteth not the *Tongue*.

Pallodius Theol.

Zanch. De Tot. Mesum.

But

But this *Iewell* wee ſpeake of, is of a moſt noble, and Diuine nature, not ſubiect to decay, but capable of *Eternitie*. This is the true *Diamond*, that flings beames of comfort vpon the *Soule*, enliuing and quickning it, to the cheerefull performance of all *Religious Duties*. This is the true *Rubie*, that carries in her face the *Colour of Vertue*; a ſpeciall *Ornament* for an *Elect* LADIE. This is the true *Smaragd*, ſo faire, and beauteous to looke vpon, yet withall ſo *Chaſte*, that it indures not the heat of *Luſt*, but will *Cracke* at ſuch indignitie. This is the true *Iaſper*, of colour greene, and

Rubor Virtutis Color. 2. Ioh. 1.

sprinkled with many drops of bloud, euen of the bloud of the vnspotted *Lamb*. This is the true *Sardius*, which draweth *Wood* vnto it, (as the *Adamant* doth *Yron*) being able to worke vpon the dullest nature. This is the true *Chrysolite*, of *Golden* hue, but cold in nature, allaying the heate of the *Soules* tormenting *Feuer*.

Oh that our haughtie *Daughters* of *Sion*, would adorne themselues with this inestimable IEWELL, and not suffer the *Soule* to lye neglected, and forlorne, while the *Bodie* is curiously pranckt, and trickt vp! *Dominam ancillari, & ancillam dominari, magna a-*

busio

bustoest, saith Saint *Bernard*; It's a foule impudency, that the Mistresse should waite, while the Maide sitteth at the Table. But I make this a-buse to the censure of Saint *Cyprian* who is very earnest and copious in the reproofe of it. *De Discip. & Hab. Virg.*

CHAP. XXX.

That a Good Conscience comforteth in Infamie.

THE speech of *Iob*, is verie memorable: *Though mine Aduersary should write a Booke against mee, would I not take it vpon my Shoulder, and bind it as a CROWNE vnto mee?* His meaning is, that in the vprightnesse of Iob. 31. 35 36.

his *Conscience*, hee would make himselfe *Garlands* of the reports of *Sycophants*. *Fideliter in conspectu Dei dico* (sayth Saint *Augustine*) *nihil eorum quibus* Petilianus *tempus vitæ meæ, postea-quam in Christo baptizatus sum, criminatus est, mihi conscius sum; ideoq; non solum contristari non debere, verum etiam gaudere, & exultare: I speake it solemnely in the sight of God, that I am not guiltie of any of those actions, wherewith* Petilian *chargeth mee, since the time I was baptized in the name of Christ, and therefore haue I no cause to bee sad, but rather to reioyce, and exult.*

ver. Lit. Petil. l. 3. c. 5. & 6.

What though *Tertullus* (very

(very eloquently) doe call Saint *Paul* a *Peſtilent Fellow*, and charge him with *Sedition*, *Hereſie*, *Sacrilege*, ſo long as hee is able to anſwere him point, by point, and to cleere himſelfe of the calumnies? *O bona Conſcientia, quantum polles, ac vales! O innocent Conſcience, of how great force, and efficacie art thou!* For if the Lord ſpeake peace vnto my Soule, the Tongue that's as hot as coles of *Iuniper*, cannot hurt mee; but if I bee guiltie, and conuicted in my ſelfe, what auailes an vniuerſal acclamation of my goodneſſe, but to my further plague, for my palliated hypocriſie?

Act. 24. 5. 6.

Caluin. in Epiſt.

Pſal. 120 4.

CHAP.

Chap. XXXI.

That a Good Conscience comforteth in Powertie.

Eth.3.6. THE *Moralist* did well to place *Powerte* in the ranke of things *Terrible*; for, besides the nips, and pinches it giues, which shrinke vp the heart, like a piece of *Northerne Cloth*: not *Vertue* herselfe, but shal passe vnsaluted, if She goe in ill clothes. Howbeit the *Christian* hauing the *Legacy* Ioh.14.27. *of Peace* bequeathed him by 1.Co:2.9. his *Sauiour* (in whose person also *Powertie* is sanctified) contenteth himselfe Ad Heliod. with the saying of Saint *Ierome*; *Assirium Diues est, qui*

co-

cum Christo Pauper est: Hee is abundantly Rich, that is Poore with Christ. Thus Iacob can sleepe on a Pillow of Stone: Daniel is content with Pulse, and Water; and the Disciples are glad of Eares of Corne on the Best Day of the Seuen. Gen. 28. 11 Dan. 1. 15. Mat. 12. 1.

CHAP. XXXII.

That a Good Conscience comforteth in Imprisonment.

WHen Lentulus (the Conspiratour) was carryed to Prison, and put in the Dungeon called Tullianum (a roome ouer-head vaulted with a stone-arch, and exceeding darke, and vn- Sallust. Con. Cat.

vnfauourie) oh, with what horror was he surprized, hauing no friend to flye to but his *Conscience*, which (like his *Executioner*) was readie to strangle him! But when *Paul* and *Silas* are soore beaten with Rods, are cast into the *Inner Prison*, & set fast in the *Stockes*, they cheerefully *sing* at *Midnight*; *Tantum interest, non Qualia, sed Qualis quisque patiatur: Such difference is there, not betweene the Sufferings, but the Sufferers.*

Aug. De Ciuit. Dei. lib. 1. cap. 8.

These holy men had *Peace of Conscience*, which (as Saint *Austine* describes it) is, *The Garden of Eden: A Golden Bed of Rest*: and the *Mercie-seate of the Che-*

rubins.

rubies. For they were thus shamefully increased for Christs sake, whose sacred hands had beene bound with cords for the vile chace of their Country. O Rex Regum, O Dominator Dominantium, and vere Omnipotens! O King of Kings, and Lord of Lords, alas! what have we to do with thee!

CHAP. XXXIII.

How a Good Conscience comforteth in sickness.

THE comfort that Ezechiah hath, when he is cast upon his bed of sickenesse, is Baal-zebub, the God of Ekron. When he is troubled with the Gout, his

his only hope is the *Physitian*. But when *Hezekiah* was sicke vnto death, hee hath recourse to *Conference*, for thus hee cries: *Beseech thee, Lord, remember now, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight*: Hee meanes it of all kinds of *Goodnesse*, whether it be *Preferring*, or *Uniting*, or *Communicating*: which yet he speakes not in a vaine confidence of *merit*, but in a cheerefull testification of his *Faith*. Not vnlike to this, is the behauiour of GODS Children, in their languishments: for thus they resolue from the *Apostle* PAVL, *whether*

Isai. 38.3.

Rom. 14.8.

Rogam. Consolationem. Congregationem. Communicationem.

we

we live, we live unto the Lord; or, whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords.

CHAP. XXXIIII.

That a good Conscience comforteth at the time of Death.

THere are foure things that make *Death* formidable; The *Parting with the World*, the *bitter Pangs of it*, the *Horror of the Graue*: & the *Consideration of Iudgement following*. Against all these doth *Good Conscience* arme the *Christian*, and inable him to incounter them, either ioyndly, or di-

uidedly

uidedly. And first, for *Parting with the World*, he hath his witnesse within himselfe, that since the time of his effectuall calling, hee neuer set his heart vpon it; so the absence cannot bee very grieuous, where the possession was but faintly taken. As for the *Pangs* that clap to the heart in *Death*, I confesse (with Saint *Augustine*) that they are so sharpe, as that no tongue is able to expresse them: but yet this is his comfort, that hath a *Regenerate Conscience*, that the *Lord* in mercie will either mitigate the paine, or proportion the patience, or else cause him to triumph in S.

Tam molesta est Mors, vt nulla explicari oratione possit. D. Cant. 1 13. c. 11.

Hieromes

Hieromes words, (which he borrowed from the Prophet *Hosea*) *O mors, quæ fratres diuidis, & amicæ societas, crudelis, ac dura discessus, Deprasti, & Deprædaris! O Death, that art wont to part vnto brothers, and (inexorable as thou art) doest separate these friends whom affection hath made one, thou hast deuoured, but art now deuoured thy selfe!* Now for the *Graue*, it is true, that (as *Iob* describes it) it is a *Land* of *Darkenesse*, and *Confusion*, but yet *Good Conscience* (that lieth comfort out of *Gall*, and *Worme-wood*) is not in this case destitute. For, can *Darkenesse* strike terrour, when the bodie is

Ad Heliodor.

Hos. 13. 14.

Iob. 10. 21.

a sweete

1.Thes.4.13. asleepe? Can *stinch* annoy, when the sences are bound vp? Can the *Worme* affright,

Iob.17.14. which is my *Mother*, and my *Sister*? Can *Scalpes*, and *Shin bones* terrifie, and amaze me, sith He that shal,

Mat.25.32 one day, seuer the *Sheepe* from the *Goats*, doth now presently distinguish betwixt *Bone* and *Bone* in the *Charnel-house*?

Iohn.19.40.41. And hath not my *Saviour* taken possession of the *Graue*, with his owne blessed bodie, which was imbalmed with sweet odours, and made it of a rotten *Cabine*, a delightfull *Bed of Downe*?

Isai.57.2. And for the *Day of Iudgement*, shal I not lift vp my head to thinke of it, since

since it is the day of my *Redemption*? Take away the comfort of the *Resurrection*, and take away the *Staffe* of *Christianity*; for then, my *Faith* is vaine, and my zealous indeuour of *holinesse* is vaine, and the *teares* vaine that I haue shed for my sins, and the *prayers* vaine that I haue made for their forgiuenesse, and those vnspeakable *ioyes* are vaine, (which for all I know) but which so long I haue longed for, and the *Sacraments* (the seales of my saluation) are vaine, and the *Booke* of *Bookes* (the *Holy Bible*) is vaine, and woe is mee that euer I was borne, for the Pagan is happier than I, and

Luk. 21. 28
1. Cor. 15. 14. &c.

and the Epicure is happier than I, and the foure-footed Beast that eateth hay, is happier than I.

Chap. XXXV.

That a good Conscience comforteth at the Day of Iudgement.

NOw, if the contemplation of the day of *Iudgement* approching, doe bring with it such a waight of consolation: oh, what vnspeakeable gladnesse of heart will the true *Professor* bee possessed of, when hee shall actually appeare before his *Redeemer!* O the sweete musicke of *Come yee Blessed!* and, O the thunder-clap

Mat.23.34.

der clap of *Goe yee Cursed.*

To this very purpose S. *Ierome* speaketh notably: The day will come, yes, it will surely come, when this corruptible, and mortall, shall put on incorruption, and immortalitie: and then, blessed bee that seruant, whom the Lord finds waking. The *Earth* with her inhabitants, shall tremble at the sound of the *Trumpet*, but thou, good *Christian*, shalt reioice. The *World* shall mourne, and roare, and knock the breast: the hearts of mighty *Kings* shall be seene to beat, and throb through their sides; the wanton *Mistresse* shall bee brought forth with her

41. *Ad Heliod. Venit, venit illa dies, &c.*

Bratts,

Bratts, and the *Iouial Yonker*, with his *Plume*, and *Buskin-like* eloquence. Then fooliſh *Plato*, and his Schollers, muſt anſwere for their *Community*, and profound *Ariſtotle*, ſhall not haue one poore *Argument* to helpe himſelfe withall. But thou, (now forlorne, and deſpiſed) *Chriſtian*, ſhalt then exult, and triumphantly ſay, *Loe*, this my *Iudge*, is the *Childe* that cryed when he was ſwadled in the Manger: this is *He*, that (in contempt) was called the *Carpenters Sonne*; this is *Hee*, that in his infancie did flie from man, being *God*, into *Egypt*. This is *Hee*, that was clad in *Purple*, was woun-

wounded with the *Crowne of Thornes*, was held a *Conjurer*, a *Samaritan*, and *One* possessed of a *Deuill*. O *Iew*, behold the hands which thou nailedst! O *Romane*, looke vpon the side which thou diggedst! come neere, and see whether it bee the selfe same bodie, or no, because ye gaue out, that his *Disciples* had closely stolne him away by night. Hitherto S. *Ierome*.

CHAP. XXXVI.

A complaint that Good Conscience is so little set by.

NOt-with-standing all that hath been spoken

concerning the incomparable *Treasure* of a *Good Conscience*, what man (alas) makes any account of it? The *Ambitious* is hot in the pursuit of *Honour*, but makes not *Conscience* priuie to his intent; so neglecting the one, hee falls short of the other; for, *Gloria virtutem quasi umbra sequitur* (saith *S. Ierome*) *& appetitores sui deserens, appetit contemptores*: *It is the nature of Glory to follow vertue as her shadow, and to forsake her followers, while shee follows her contemners.* But would he consult with the *Booke* of *God*, and take in his way, *Honorantes me Honorabo*; hee should finde, that

Ad Eustoch. Virg.

1 Sam. 2. 30.

Con-

Conſcience were the compendiary way to true *glory*; which the very *Heathen* ſhadowed (as is noted by S. *Auſtine*) when they built the *Temples* of *Vertue*, and *Honour*, ſo cloſe together, that none could paſſe vnto the laſt, but through the *former*. *Aug. De Ciu. l. 5. c. 12*

The *Great ill* man (hauing diſcharged *Conſcience* for comming vpon his ground) ſacrilegiouſly takes away the *Tythes*, and *Offrings*, which *Scripture* auoucheth to bee a part of the *Lords Crowne*, and ancient *Demaynes*: and beeing fleſhed with the reuenewes of the *Church*, runnes with open mouth vpon the *Com-* *Leu. 27. 30*

mens, and deuoures whole *Townes*, and *Countries* before him; in hope, at length, to bee Lord of as much ground, as a *Kyte* can well flye ouer in a day. *O Rauen!* For hee builds his nest alone, and dips his bill in poore mens bloud, vp to the eyes. Hee hath got the aduantage of the *Hill*, that his deadly *Pile* might strike downe all before it; which being cast counter-mont, or in a plaine leuill, could not be so dangerous. Which S. *Chrysostome* considering, concludeth thus seuerely against the whole *Ranke* of them; *Miror si aliquis Rectorum potest saluari*; *I wonder if any of these Great men*

This saying of *Chrysost.* is often cited by *Latimer.*

can

can be saued; where (yet) he doth not import an *Impossibilitie*, but a *Difficultie*.

The *Vsurer*, and his *Broker* vnmercifully fasten their gryping talons vpon the bosome of the decayed *Borrower*: tell them of *Good Conscience*, they terme you *Pragmaticall*, and with full mouth talke of their *Thousands*, as if they were able to spit *shillings* in the face of any one that durst oppose them.

The subtle *Lawyer* that pleades in ill causes, sels silence, takes fees with both hands, and like an ill *Surgeon*, keepes the wound of his *Client* greene, esteemes of *Conscience*, as the *Rich-man*

Iam. 2.3. Sit thou here vnder my foote-stoole.

in S *Iames* of his poore apparrel'd *Guest*, that is, hee makes her his *Foote-stoole*, *Foote-steele*.

The deceitfull *Tradesman*, that keepes a *weight*, and a *weigh*, because hee hath an heart, and an heart holds *Conscience* an vtter enemie to his thriue; and because he meaneth to be vnreasonably rich, he can well be content to be vnmeasurably sinfull.

The bold face *Stage-player*, that trades in poysoning all sorts, and ages, with verses reeld in the smoke of lust, and blasphemous *Scripture-iests*, broke in the very face of God, is worthily cast out (as the

Bane

Bane of *Conscience*) to the vtmost welt of the skirt of the *Suburbs*.

CHAP. XXXVII.

That Gods dearest Children are often troubled in Conscience.

IT is the nature of the vnreclaimed person, to blesse himselfe in the conceit of his light-headed perfection: and to wonder that the faulty, and mortified *Christian* can bee so sad, and so vnsociable. But (alas) thee must vnderstand, that *Septem miser, plus miser, quàm Rusticus miser*; The wise man in his affliction is more passionate then the vnlearned, for he knowes

how to exaggerate the cause of his griefe, whereof the least was not ill. And though no outward crosse dye on him, yet is hee so sensible, and apprehensive of his life, that the continuation of his Pilgrimage is but a vicissitude of sorrowes. Hence after he hath cast out this Prayer with S. Bernard, *Exaudi me, Domine, ab Hostium insultu, tuere, & custodi, Deliver me, O Lord, from the Violence of Men, that I may never come into sin.* And casting back his eyes on the severall passages of his life, he findes it to be *Peccatum*, or *Sterilitas*, either *Sinne*, or *Barrennesse* before God. To his Conclusion is this, after all Endeavours

De interior. Dom. 31.

Vulgar

Nullum inuenio exemplum, à quo non sim abhorrens: I finde no sin, wherewith, in some sort, I haue not been defiled.

This, this was it, that made Dauid water his couch with his teares, and fall, and go barefoote, and put sack-cloth vpon his loynes, as if he had been at the brim of Despaire, as in truth, hee was. And for this cause, when the Lord withdrew his Spirit, he found all his powers fainting into his bosome. Surely it is not a matter of difficulty to see a brother afflicted in [illegible]

of Conscience as a necessarie part of Repentance, without which there is no hope of Salvation.

CHAP. XXXVIII.

Of sundry Conflicts against excessive griefe for Sinne, and first of the Consideration of the Infinitenesse of Gods mercie.

IT is a worthy observation of S. Bernard, that The remembrance of our sinnes doth profit us before, but when the Christian is in his Agonie, this same carnall reason will assault him on this manner. Our sinnes are infinite, and our future obedience will be

[illegible] the other [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible]

me, that I am not able to looke vp, and that they be more in number then the hayres of my head; so that my heart faileth me to re-count them: yet are they not *Infinite*, as is *Gods Mercie*. And therefore if *Satan* shall whisper in mine eare, that my sinnes are greater than can be forgiuen, I will answere him out of S. *Bernard*, *Mentiris, Iuuo, quia maior est Pulla Dei, quam quauis iniquitas*: Thou lyest, thou theefe, for the goodnesse of God is greater than any wickednesse either is, or can be. The *Lord* describing him selfe for the comfort of his chosen, repeateth his *Mercie, eight*, or three times to-

Exod. 34.6

gether

gather it in Christ to Eph. 1. 4
Grace, and that I have to
receive in Faith is not his
Mercie there is Common
Preservation to all: The Com-
mon Mercies of all Penitent
Sinners. For it is not their
Power of Will, nor their Power,
nor Justice, that keepes the
broken heart from dying a-
way, but his Mercie: which
even the Elect experience
to use the newest proprie-
tie of his Nature.

Saint Bernard in a cer- De Euang. Sept. Panum.
taine Sermon, makes mention of a Seven-fold Mercie, which (hee saith) each Childe of God may find in himselfe.

The First is a Preventing I.

preserues his soule from falling into grosse sinnes, *Fateor, & fatebor*, (saith hee) *nisi quia Dominus adiuuit me, paulo minus latuit infernus peccatum animam meam*: I confesse, and will ingenuously confesse, that vnlesse the Lord had preserued me by grace, my Soule had gone neere to haue lasted into all sinne.

2. The *Second*, is a *Forbearing Mercie*, whereby the Lord waiteth for the Conuersion of a Sinner. In regard whereof the same Author writeth thus: *Ego petebam, & tu assumi labas, non continebas a sceleribus, & in a verberibus abstinebas*: I sinned, O Lord, and thou seemedst not to regard it: I continued

tained not my Soule from wickednesse, but thou abstainedst from scourging mee for thy Name.

The *Third*, is an *Altering*, or *Changing Mercie*, which makes a man settled in the resolution of holinesse, where before hee was prophane, and loose in his behauiour. 3.

The *Fourth*, is an *Imbracing Mercie*, whereby God assureth the *Couenant* of his *Fauour*. 4.

The *Fifth*, is a *Confirming Mercie*, which strengthneth, and vpholdeth the *Righteous* in his goodnesse. 5.

The *Sixth*, is a *Mercie*, that sets him in the hope, and

and expectation of *Glorie*.

7. The *Seuenth*, is a *Crowning Mercie*, where is *Eternitie*, and *Seyson*, and full possession of the Kingdome of Heauen.

Thus the *Lord* hath *Seuen Mercies*, nay, *Seuentie times Seuen Mercies*, euen an innumerable *multitude* of compassions, for the poore distressed sinner, that groneth vnder the burden of his transgressions. Therefore if I *Pray*, this shall be my *Petition*, *O God, be mercifull vnto me a Sinner*; and Luk.18.13. if I giue *thankes*, this shall be the *foot* of my Song, *For his mercie indureth for euer*; Psal.136. *for his mercie indureth for euer*.

CHAP.

Chap. XXXIX.

Of the Second Comfort in trouble of Conscience, which is the Meditation of the bloud of Christ.

NExt, when my *Soule* is heauie vnto *Death*, I must haue recourse to the *Bloud* of *Christ*, whose propertie is to *cleanse* from *Sin*, and to make an *atonement* betweene *God* and *Man*. And for my further increase of comfort, I must call to minde the seuerall *Effusions* thereof, as they are recorded in *Scripture*.

1 Ioh. 1.7.

Col. 1.20.

The *first* bloud he shed, was at his *Circumcision*, when hee was but *Eight* dayes

Luk. 2.21.

dayes old, which Saint *Bernard* cals, *Maturum Martyrium*; *A Timely Martyrdome.* To which end hee further addeth; *Vix natus est Cœli Gloria, Cœli Divitiæ, Cœli Deliciæ, dulcis* IESVS, *& ecce recenti ortui Crucis dolor copulatur: Scarce was sweete* IESVS *come into the world, who was the Glorie, the Riches, the Delight of Heaven, but he vnderwent the painfulnesse of the Crosse.*

De Passion. Dom. c. 36.

Bern. De Passion. Dom.

The *Second* effusion of bloud, was in his *Agonie*, wherof S. *Bernard* speaketh thus; *Ecce quàm Rubicundus, & quàm totus Rubicundus: Behold, how Red, and how all-ouer Red He is:* for Saint *Luke* affirmeth that his *sweat* was

Luk. 22. 44.

was like droppes of *bloud* trickling downe to the ground.

The *Third* effusion of *bloud*, was at his *whipping*; *O eum quanta quantitate, putas illum sanctissimum sanguinem, è consciſſo corpore & flagellato, diſtillaſſe in terram! Oh, in what abundance, thinke yee, did that most Sacred bloud of his, powre downe from his torne, and scourged bodie, euen vnto the ground!* Iohn 19.1.

The *Fourth* effusion of bloud, was when the *Crowne of Thornes* was despightfully clapt vpon his head: *Nec hic puto defuiſſe Riuos Sanguinis*, saith Saint *Bernard*; *Nor can I thinke, that at this time, there wanted Riuers of Bloud.* Iohn 19.2.

The

Ioh.19.18.

The *Fifth* effusion of *Bloud*, was vpon the *Crosse*, where his hands, and feete, and side were pierced; *Quis vnquam tam grauia, tam pudenda passus fuit? Who was euer thus cruelly, and thus shamefully handled? Contendunt Passio, & Charitas; illa, vt plus ardeat: ista, vt plus rubeat: His Passion and Loue doe striue together: that, that it may bee hotter: this, that it may bee redder. O suauissime vniuersorum Domine, & Saluator, Bone* IESV, *quales tibi condignas gratiarum referre potero actiones! O blessed* IESV, *the most gracious Lord, and Sauiour of all thy Chosen, How can I render thee sufficient thankes! for thy*

Bern. De Passione.

Gar-

Garment is dipt in Blood, and the chastisement of my Peace hath beene upon thee from the beginning of thy dayes, vnto thy death, yea and after thy Death. Reuel. 19.13. Isai. 53.5.

CHAP. XI.

Of the Third Comfort in trouble of Conscience, which is, the Consideration of the Indefinitenesse of GODS *Promises.*

WHEN Satan (that *Murtherer* from the *beginning*) shall lay the *Razor* close vnto my throate, and shall labour to threape mee downe, that though there were an *Ocean* Ioh. 8.44.

of *Christs Bloud*, yet not a drop belonged vnto me, to then ſtands it me in hand to pitch my thoughts vpon the *Vniuerſalitie* of Gods *Promiſe*, where-from I can, not exempt my ſelfe, without iniurie to God, and preiudice to mine owne Soule. For, ſith the Lord proclaimes a *Generall Vocation* in the *Prophet*, *Ho, Eyery one that thirſteth, come ye to the Waters*: and that our Saviour inuiteth *All* that are *Weary*, and *Heauie-laden*, to come vnto him; why ſhould I be ſo curſedly vngratefull, as to except my ſelfe, aboue all other, and wilfully refuſe the gracious offer of my ſaluation? Nay, why

Iſai. 55. 1.

Mat. 11. 28.

should I not rather
in thus with S. PAVL;
Christ Iesus came into the World, to
inners:
wherefore he came to saue all Ex, the
of Sinners.

1. Tim. 1. 15

CHAP. XLI.

the Fourth Comfort in
rouble of Conscience,
hich is the Consideration
most grieuous Sinners,
that haue beene pardoned
upon their Repentance.

SVCH is the subtletie of the *Spirituall Aduersarie*, that in the practicall discourse before the committing of some crime; hee inchanteth the Sinner with the spell of *Mercie*; but when he hath once intangled him in his Net, hee

shewes

shewes him nothing!
the sanctions of the Law
bring him to utter aba-
ment, and confusion.
which time I must reme-
ber those mighty sinns
that haue beene forgiue
vpon them serious humi-
liation. And thus I must
reason. Am I worse the
Dauid, that went in,
Bathsheba, and imbrued his
hands in the blood of V-
rias? Am I worse then Ma-
nasses, idolatrous, bloud-
thirsty, notorious Murderer?
Am I worse then Peter, that
cursed, and banded, and for-
swore his Saviour? Am I
worse then Mary Magdalen,
that was possest of seuen
deuils? Am I worse then
the

the Iewes, that scoffing I am spit vpon and reuiled, and crucified the Lord of Life? Since these haue obtained pardon vpon Repentance, what should barre ME E from mine, vpon the same condition? O, but my Righteousnesse is like the morning dew; for my Conscience tels mee, that I haue not truely sorrowed for my sinnes. Forthis I answer, [illegible]

Seruant? Hearers? Mothers? Mothers? Mothers? Vanities? Adulteries? Pride? Then shalt repent, shalt thou a thousand times sinne? Why then, a thousand times Repent. Hast thou Repented a thousand times, I say, Do not, but

Some of the Scribes and Pharisees, and others.

All break thy soule to Repentance.

I dare affirme it, [said Scripture will beare me out] that those damned Wretches that committed that unpardonable sinne against the *Holy Ghost*, might have had it forgiven, if they could but have *Repented*. For we must not thinke, that the *Holy Ghost* is so easily provoked to forsake any for that sinne, but he strives with them a long time, and gives them many motions to Repentance, before he utterly forsakes them. Therefore [said I] Repent, Repent, for now is the time of *Repentance*. I bee seech you, not *Riches*, nor *Honour*, nor *Long life*, but *Repentance*.

repentance, in the church before Christ, verily I tell you, for false fire you may have knee [illegible]

Chap. XLIII.

Of the fifth Sunday in Lent, called Passion Sunday, which is the Consideration of Gods Fatherly Chastisements.

[illegible]

CHAP. XLII.

Of the 4. & 5. Conclusion, viz. of Confidence, which is Hearing for Grace.

IF, when my Conscience is upon the Rack, and that I call my Salvation into doubt, I can discern the sinnes and rebellions, with breaches of Gods Law, or sorrowes equivalent; I have just cause of confidence. For first it is certaine, that *Hearing my Soule, I shall never be forgot of the Lord.* Secondly, it is an evident Scripture, that *They shall not be ashamed, that trust in me.* Thirdly, I find, that the gentlest men were the greatest

mercy-

except; as David (for one)
whose eye was ever fixed
with a blessing. To the
which concerneth Sir Roger
Dyer, as we hope with. Quarto
[illegible]
[illegible]
[illegible]

Sometimes the delay is so
[illegible] the mercy seems
to be very long, more of the comfort that
goes with it, for [illegible]
[illegible] delay as a [illegible]
[illegible] Therefore [illegible]
in the [illegible] [illegible]
[illegible] the pleasures of sinne
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

...stances. *Eighthly*, if *teares* (as the same *Author* testifieth) bee miraculously turned into *Wine*, which issue forth in the feruour of *charitie* to our *neighbour*; how much more those, which the Sacred fire of the *Spirit* hath distilled from true *remorse* for sinne: Therefore till we drinke til we know where we are, it is but *Sobria quædam Ebrietas*, a sober kind of drunkennesse.

In Epiphan. Dom. Ser. 3.

Chap. XLIIII.

Of the Seuenth Comfort in trouble of Conscience, which is Prayer.

As our blessed *Sauiour* in the dayes of his flesh, did offer vp prayers, and supplications vnto his *Father*, with strong crying, and teares, and was also heard in that which he feared: so is euery *Christian* in the terrour and consternation of his minde, to inuocate *Gods* Name with all *Faith*, and *Zealousnesse*. For, since *Prayer* is of such a preuailing nature, that it pierceth the heauens, and importunes the *Lord* for succour,

Heb. 5. 7.

sour, not suffering him to rest, vntill hee haue mercie on the *Supplicant*: how can he want comfort, that is sedulous in the vse of it? The *Prophet Dauid* was often wounded grieuously in *Conscience*: and in all his *Agonies*, hee still hath recourse to *God* by *Prayer*. And this is very obseruable, that his *Petitions* in that case, howsoeuer they beginne in *griefe*, yet they end in *ioy*. *O Lord, rebuke mee not in thine anger!* an heauie entrance: yet thus he exulteth in the cloze, *Away from me, all ye workers of iniquity; for the Lord hath heard the voyce of my weeping.* So, when he powreth out this com

Isa. 61. 7.

Psal. 6. 1.

8.

Ps. 22. 1. complaint, *My God, my God, why hast thou forsaken me?* what can bee imagined more sad, and rufull? yet in the conclusion, where hee calls vpon the faithfull to congratulate God's great regard of him, doth not the gladnesse more then countervaile the sorrow? In like manner, when he crieth out as for life, and death, *Save me, O Lord, for the waters are entred in to my soule*; what beginning can bee more passionate? yet if wee descend to the latter part, it will not much differ from a *Song of Triumph*? It were no hard matter to quote sundrie other places to this purpose; but these may

23. 44.

Ps. 69. 1.

suffice.

further, as a direction to the rest.

Now the ground of our hope in the *Inuocation* of *Gods* name, is both a *Commandement*, and a *Promise*: *Call vpon mee in the day of trouble, and I will deliuer thee.* O the vnspeakable solace of *Gods children*, that are not onely inuited, but charged, to call vpon their heauenly *Father*, in all their necessities, with a most gracious assurance to bee heard, when they shall aske, nay, *before* they aske! O the glorious priuiledge of *Spirituall adoption*, which is a Iewell *ict*, not imitating, but transcending nature; found out of *God*, not of th

Psalm. 50. 15. Esa. 65. 24. Rom. 8. 15.

the comfort of a *Father* that wanteth *Children*, but for the comfort of *Children* that want a *Father*. It is this that makes vs cric *Abba*, *Father!* It is this that
Iudg.12.6. makes vs say, *Shibboleth*, not *Sibboleth*: it is this that makes vs renew our strength, and lift vp our
Isa.40.31. wings, as the *Eagles*.

Say, ye that are the Sons of the liuing *God*, ye that alone can speake the *Language* of *Canaan*, if euer yee made an holy and feruent prayer, and felt not an heauenly reioycing after it. And say, if ye finde it not true in experience, that much prayer, much comfort; little prayer, little comfort,

comfort; no prayer, no comfort. O, it must needs bee so. For, as S. *Bernard* well saith, *Quando oramus, Spiritum sanctum ad nos vocamus:* *As oft as we pray, wee call the Holy Ghost vnto vs.* De Inter. Dom. x. 48.

But here it must bee remembred, that in the anxietie and perplexednesse of our soules, wee frame our petitions, (for their matter and contents) according to the patterne of the *Lords Prayer*, concluding also (vsually) therewith our own supplications. For (as *Cyprian* noteth) *Quanto efficacius impetramus, quod petimus in Christi Nomine, si petamus ipsius Oratione?* *How much sooner shall we obtaine what* De Orat. Dom.

what wee desire in Christs Name, if withall we request it in his owne words? For it is to bee beleeued, that no Saint, nor Angel is able to match that Platforme of Prayer: whether we regard the Authority of it, or the Breuitie, or the Perfection, or the Method, or the Efficacie, or the Necessity.

CHAP. XLV.

Of the Eighth Comfort in trouble of Conscience, which is the Reading of Scripture.

Psal. 119. 92. EXcept thy Law had beene my delight, I should then haue perished in my misery. (Where by

Let

Law is meant, not the *Decalogue* onely, but the whole *Couenant* of *God*.) S. *Paul* calleth the *Scripture* (especially the *New Testament*) the *Word* of *Life*, because as it is *Verbū Domini*, the *Word of the Lord*, so it containeth nothing (in effect) but *Verbum Domini*, The *Word*, The *Lord*. Now where *Christ* is the *Subiect-matter*; there must needs bee cause of *Iubilation*. Certainely, as the *Lord* is the *God of all Comfort*: so the *Bible* is the *Booke of all comfort*; which if wee perceiue not, the fault is in our palates, according to that of S. *Augustine*, *Mel amaram Eger tenti*: *Non est bonus ille, sed ille, qui bibit, et fit bonus*. *Aquila*.

Calum. Vatab. Molier. in Psal. 19.

Phil. 3. 16.

2. Cor. 1.

Psal. 19.

Leon.

I confesse, the *Bookes* of *Heathen Writers*, doe promise comfort in calamitie, but (alas) they performe it not: but are like a *Brooke* Iob 6.15. that swels in winter, when there is no neede of it, and is drie in Summer, when the *Passenger* faints, and panteth for heate. For being ignorant both of *Sinne*, the wound, and of *Christ*, the *Remedie*, the succour they afford, must needs be wearish. No: if wee will haue good *Gold*, wee must go to *Ophir*: if good *Balme*, to *Gilead*: if good *Wine*, to *Christ*, at the wedding of *Cana*: and, if good *Diuinitie*, to the *Booke of God*. For, to make a voyage, when the

Tempests

minde is deadded, to *Gentile Authors* for perfection (especially to their meurie Poets) is little better than trauelling to *Thessalie* for Apes, and Peacocks. I appeale to all the *Seruants* of God, and chiefely to the old experienced *Souldiers* of *Iesus Christ*, if euer they were cal'd of the *King*, and *Master* of *Conscience*, by any writing vnder heauen, but the *Bible*, or by some *Booke*, that hath borrowed all the Frenchmans is it, thence from? And moreouer, let them say, that any time they did teach on this *Fountaine* of heauenly waters (enduing with them more *Riches*, that is, true *Faith*) and came not backe

1. Kin. 10. 22.

backe with wonderfull refreshment.

There is a rare, and profitable History recorded by S. Augustine, of Hilarie, in his Confessions. His words are these. Recalling to minde, and aggreauating my miseries, there arose a great storme, which brought a soaring swelling shower of teares. Which that I might powre forth in my right minde, I arose, and got me more farre off from my companie, as I thought meete for such a businesse. I went aside, and layd me downe under a certaine Figge tree, and gaue full libertie to my teares, and the floods of my eyes gushed out, an acceptable sacrifice unto thee. And long with those things, &c.

with me? Forever? he
loeth thee, remember, not
my iniquities, but [illegible]
[illegible] that I was
troubled in, and therefore
I cry up to thee [illegible]
[illegible]
[illegible]
[

the store-house of all good learning, the Lawes both of nature, and reason, and the perfect government of the soule. And therefore [illegible] to put the words of [illegible] and the most precious [illegible] and [illegible] and [illegible] Christ [illegible] [illegible] [illegible]

opinion, that doth Do-
minary the most excellent
God, Iesus Christ, de-
serued with this name
should, in diuinitie upon
the earth, or heauen, or
Paradise, and the new
world created before, and
Where is meant by
the Lord, this is
Iesus, be
[illegible]
[illegible]
[illegible]

CHAP. XLVI.

Of the Ninth Commandment, and the Sin of Calumny, with the Singing of Psalms.

1. THere are sundry Reasons, why the Lord would have the chief points of Religion registred in *Numbers*, by the Children of *Israel*, but to this end they might be more pure, and without corruption, to posterity; for we runne so eeuenly, and harmonically with that if there were but a word, or syllable, the whole frame would appeare out of order, and

[illegible] for Con-
[illegible] and longer re-
[illegible]

[illegible] 3.
[illegible] teacheth vs in
[illegible] of the harmonie of
[illegible]

[illegible] 4.
[illegible] the Godly, who
[illegible] cheared by
[illegible] than by Prayer.
[illegible] Author describeth a
[illegible] Prob. in
[illegible] Phil.
[illegible] which groweth
[illegible] Prob. in
[illegible]

cundrath: A Psalme is the voice of the Church, and the Noyse of Reioycing. And truely it is verified in the experience of the Saints, that deuout singing of Psalmes, causeth teares (not ioy) to stand in the eyes: if yet wee may call them teares, and not rather the Dew of Heauen, with Saint Bernard. To this purpose, saith S. Austine, Psalmus, etiam ex corde Lapideo, Carbunculum emungit: A Psalme fetcheth Teares from a flinte heart. Nay, he sticketh not to affirme, that the Singing of Psalmes and Hymnes vnto the Lord, with a grace in our hearts, doth inuite the Angels of Heauen to beare

De Statu Cluistrali.

Prolog. in lib. Psal.

vs

vpcompanie, and doth put to flight the very *Deuils*.

Then *sing* yee merrily vnto the *Lord*, O yee seruants of his, that wrastle (many times) with *Death*, and *Despayre*: for well it becommeth you to be thankefull, seeing you are the *Timbrels* of the *Holy Ghost*. For it is not the *Beast* that can *sing*, nor yet the *Birds* that are of great size; but the *Little Larke*, the *Little Nightingale*, the *Little Linnet*, I meane, the poore despised ones: and they, not on the ground, but vpon the trees, or in the ayre. For the best men, if they once begin to minde the *Earth*, forget their *Singing*.

Iam. 5.13. Now, if it bee obiected from S. *Iames*, that merie times are fittest for *Hymns & Psalmes*, I answere, first, that the sorrowes and miseries of the *Saints* haue euer their inter mixture of ioy, & then that the speech is not so to be restrained to prosperitie, but that it extendeth it selfe also to cases of extremitie. To this end Saint *Augustine* bringeth in *God*, rebuking those that sung not praises to him in their Distresse, in these words: *Quando parce cantas, quando Castigo, memineras quasi quem opus sim Deus tuus, & quando non parco non sim Deus tuus. Ego, quasi amo, arguo, & castigo.* When

I spare

I spare thee, thou seest; when I afflict thee, thou murmurest, as if when I let thee alone, I were thy God, and were not thy God, when I so vexed thee. No, know, that whom I love, I rebuke, and chasten. Reu. 3. 19.

CHAP. XLVII.

Of the Tenth Comfort in trouble of Conscience, which is the Testimonie of the Mother.

IN the time of some greeuous sickneſſe, or calamitie, when the *Conscience* of the *Believer* is waked vp, and the paines of *Hell* begin to take hold on him; oh, how hard it is to perſwade him of his *Adoption*! For,

the *Deuill* obtruding the multitude of his sinnes, the hainousnesse of their ranke, the holinesse of the Law, the Iustice of GOD, and the horror of damnation; and he iudging of himselfe by feeling, not by *Faith*, sometimes breaks forth into fearefull words of impatience and distrust. In which combate, if the godly *Ministers*, to whom are committed *The Keyes of Heauen*, Mat. 16. 19. Ioh. 20. 23. shall perceiue by his thirsting after the bloud of *Christ*, by his zealous prayer for increase of grace, by his humble submission vnder the hand of GOD, and by other comfortable effects, and ouertures, that his name

name is written in the Book of life; and thereupon shall acquit him (in Christ) from the malediction of the Law; there is certainely offered him great matter of reioycing.

For, if when I shal thinke (because I haue a great drought vpon mee) that I am entred into a *Dropsie*, and am like ere long to be bigge of the disease, and to bee brought to bed of *Death*; there shall come vnto me an expert, and experienced Physician, who after due pause, and aduised consideration, shall confidently affirme me, that there is no such matter, because my liuer is not obstruct my

Stomacke ſwells not, my Ankle pitts not, my Vrine is not waterish, nor my Fleſh ſpungie, nor my Complexion ſallow, nor any *Symptome* of ſuch euill can bee diſcerned; ſhall I not take heart, and gather vp my ſpirits, and bluſh to thinke that I was ſo timorous, and conceited? And euen ſo ſhould it fare with me in my inward languiſhment, when the Spirituall *Phyſician* imparts the like effectuall incouragements.

CHAP.

Chap. XLVIII.

Of the Eleuenth Comfort in trouble of Conscience, which is Conference with the Godly.

IT is no small blessing, when a man that is humbled in *Spirit*, may repaire for ease to *Christian* friends to whome is giuen the tongue of the learned, to know how to minister a word in time to him. For, *first*, it is a *Rule* in *Diuinity*, and in *Experience*, that *Two* are better than *One*: and that *a three-fold Cord is not easily broken*. *Secondly*, it is the *Promise of Christ*, that where two or three are gathered Isa. 50. 4. Eccl. 4. 9. 12. Mat. 18. 20.

thered together in his Name, there will hee bee present by his *Holy Spirit*, as he was corporally with his *Disciples*, when they went to *Emaus*. *Thirdly*, *Godly Conference* is a speciall part of the *Communion of Saints*. *Fourthly*, the vicissitude of grave Discourse, and advised collation of *Evangelicall* contents, exhileuateth the minde, and lifteth it vp aboue it selfe. *Fifthly*, the long view of each others behaviour, puts on the daily disposed parties, and excitates him to goodnesse. *Sixthly*, the force of mutuall encouragement, strikes fire into the affections, and inflames them with zeale-

Luc. 24. 15

zeale

nesse, and deuotion. Lastly, the prayers that are deuoutly made, with vnpiled hearts, and pure hands lifted vp, ascended as incense before our Lord, and much availe in the behalfe of the distressed. But if in the night, and opportunitie of Confluence, we shall reioice at pleasant occasions, who with reason may vnderstand (as they pleade) of true Mirth, our Creator from our Nouerint Vniuersi will presume, there is but cold water in a burning Ague, which asswageth the heate for the present, but afterwards redoubleth it, and indangereth the bodie.

CHAP.

Chap. XLIX.

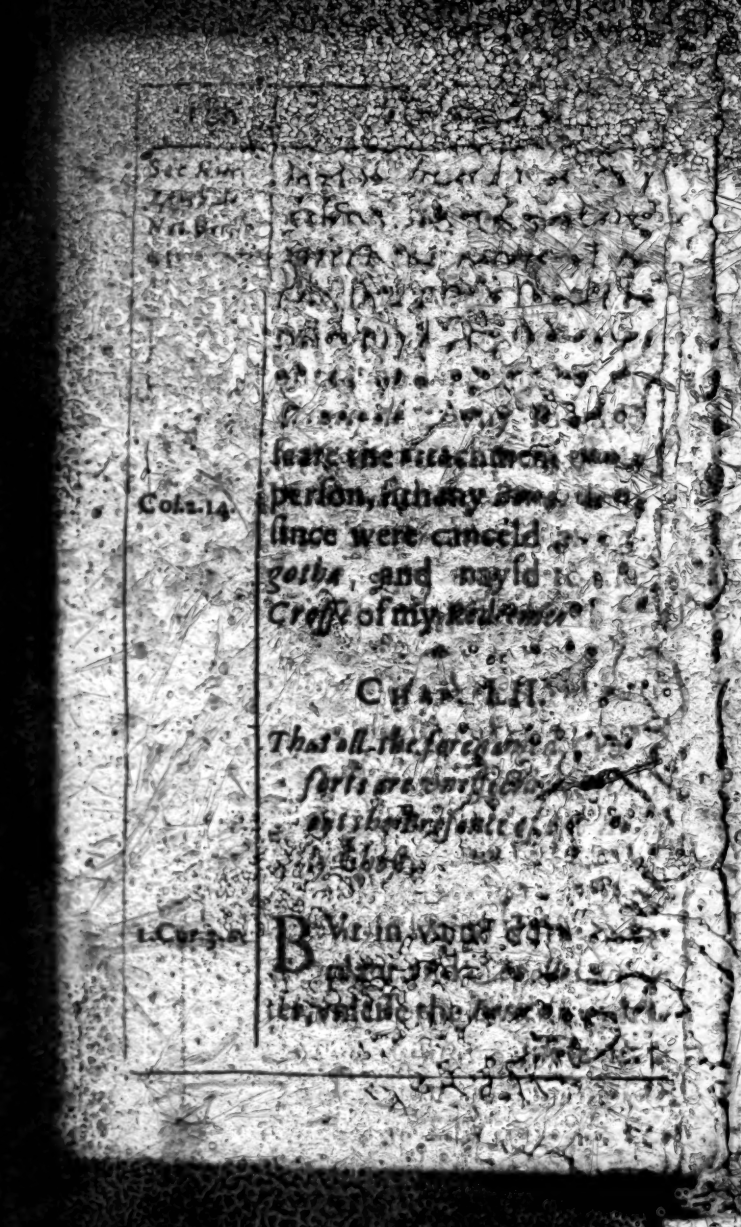
Of the fourth Comfort of Prayer, which is Pardon of Sin.

Among other effectual
[illegible] of
[illegible] obedience of Spi-
rit, this diligence in Prayer
doth Collateral work with
[illegible]
[illegible] the Duty of Faith:
[illegible]
[illegible]
[illegible]

Prou. 6.

In vit. Mal. Mar.

Iudg. 14. 14



Ioh.14.
16,17.

Rom.14.
17.
De Scala
claust.

[illegible] by the [illegible] of [illegible]
[illegible] Hoste [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible]

Vse words of remembrance and desire of thee, but so sweet, and acceptable will they be, that shall be answered in the manifestation of Thee? Si vides dulcem, quæ flere protegat, omnem dolorem gaudere dele? If there be such pleasure in weeping for thee, Oh, what comfort will there be, in rejoycing in thee?

CHAP. LIII.

The Exhortation to the Children of GOD, *that they strive against their Dumpishness, and that they be Cheerfull in the Lord.*

REjoice in the Lord, O ye Righteous; for it becom- Psal. 33. 1.

com-

commeth well: the Iust to be ioyfull, and reioyce in the Lord, alway, agayne I say, reioyce. Sing ye merrily vnto God your strength, make a ioyefull noyse vnto the God of Iacob. O sing Prayses, sing Prayses vnto your God. O sing Prayses, sing Prayses vnto your King. O giue thankes vnto the Lord, for he is gracious, and his Mercie endureth for euer. O giue thankes vnto the God of all Gods, for his Mercie endureth for euer. O thanke the Lord of all Lords, for his Mercie endureth for euer. Yea, let the *Dumbe* man *sing*, and the *Lame* man leape as an *Hart*.

Hear-

Hesten vp your selues with the Prophet DAVID Apostrophe: Why art thou so heauie, O my Soule; and why art thou so disquieted within me? O put thy trust in GOD. Feare not, thou woorme *Iacob*, for thy Redeemer, the Holy One of Israel will haue cheere. Why shouldest thou say, The LORD hath forsaken me, and my LORD hath forgotten me? Can a Woman forget her Childe, and not haue compassion on the sonne of her Wombe? Though they should forget, yet will not the LORD forget thee. Behold, he hath ingrauen thee vpon the palmes of his hands, thy Walls are euer

Psal. 42.

Isai. 41. 14.

Isai. 49. 14.

Isai. 54. 8. in his sight. For a moment, in his anger, hath he hid his face from thee, for a little season: but with everlasting Mercie will hee haue compassion on thee. Who shall lay any thing to thy charge? Rom. 8. 33. 34. &c. It is GOD that iustifieth thee. Who shal condemne? It is CHRIST which is dead, yea rather, which is risen againe, who is also at the right hand of GOD, and maketh request for thee. Who shall separate thee from the loue of CHRIST? Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or peril, or sword? No, thou maist perswade thy selfe, that neyther death, nor life,

nor

nor *Angels*, nor *Principalities*, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate thee from the loue of God, which is in *Christ Iesus* thy *Lord*.

Consider that the *Godly* man is a *Blessed* man, and therefore hath his name of *Reioycing*. Consider the saying of *Athanasius* (which is cited by Saint *Bernard*) *Homo tristis semper maledicatur, & contristat Spiritum Sanctum sibi a Deo donatum: A man liuer is customably sad, and dumpish, is alwayes hammering some misseheefe, and grieueth the Holy Spirit, which the Lord hath giuen*

Μακάριος ἀνὴρ τῇ χαρᾷ. Ath. q. 11.

De modo bene Viu. Ser. 11.

Pro. 17. 22. *him.* Consider that a *Sorrowfull* minde dryeth vp the bones, and riueleth the bodie, which is a part of the *Image* of GOD. Consider, that it disableth a man to the performance of the Workes of his Calling: Consider, that it is exceeding liable to temptations, and is vsually barren in the very disposition to doe good. Consider, that *Listlesnesse*, and *Vnthankfulnesse*, are neuer seuered, but goe hand in hand together. Consider, that it is the *Sister* of *Doubtfulnesse*. Consider, that *Melancholy* is a *Black humour*, and the *Seate* of the *Deuill*, if it bee not well lookt to. Consider,

Gorr. De Med. Gene. Vin. Sor. 11

that

that immoderate *Sorrow* causeth Death, and is the Fore-runner of *Dispaire*. 2.Cor.7.10

Consider, it argues a defect of Wisedome, sith the wrath of God belongs not to the *Elect*, but to the Children of Disobedience. Ephes.5.6.

Consider, that as in the *Laughing* of the wicked, the heart is sorrowfull, and the end of that Mirth is Heauinesse: so in the sorrow of the *Godly*, the heart should bee lightned, because the end of that Heauinesse is Mirth. Pro.14.13.

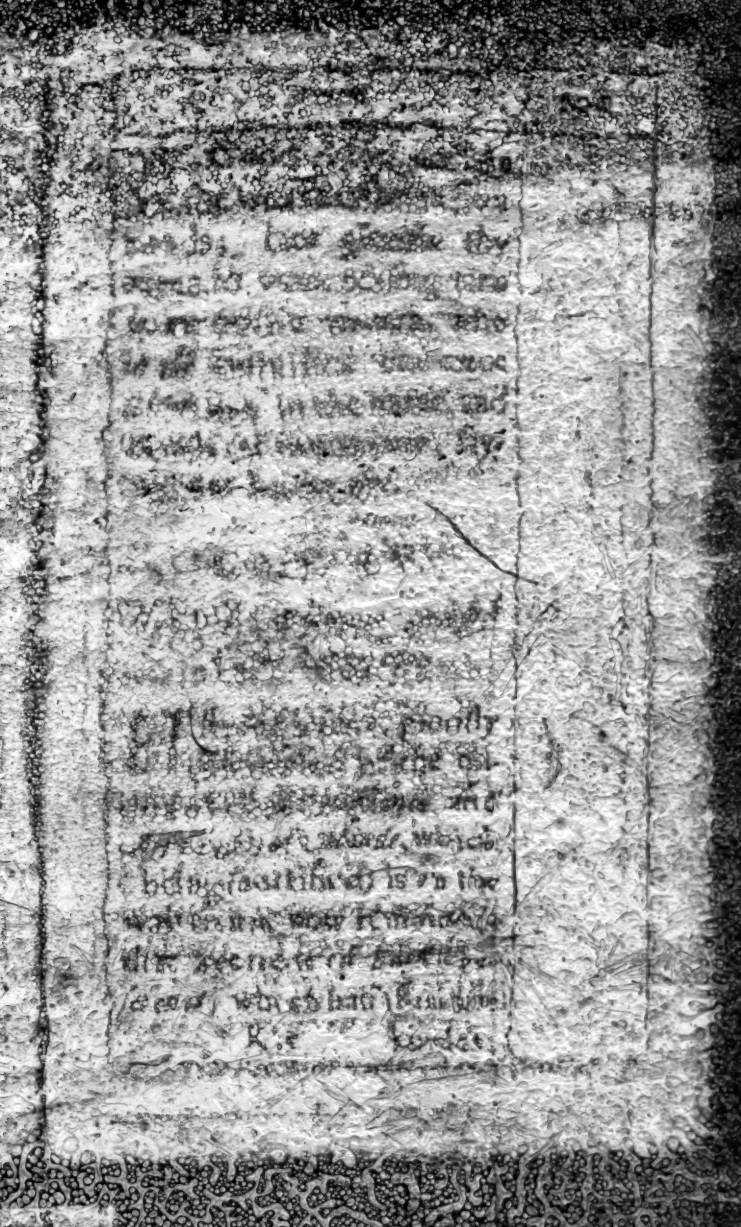
Consider, that it prouokes the Lord to anger, when one serues him not with *Ioyfulnesse*, and with a *Good* heart. Deu.28.47

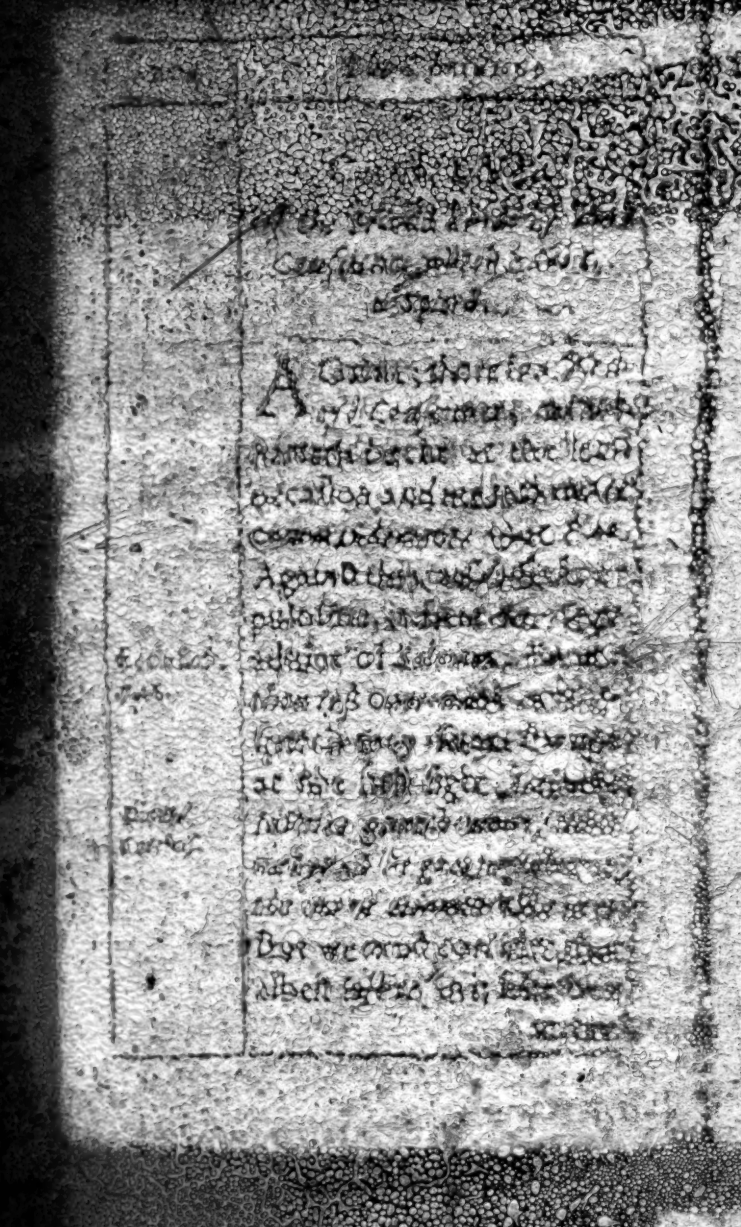
CHAP. LIIII.

A short Prayer for comfort in trouble of Conscience.

MOst mighty, and most glorious God, the brightness of whose countenance the very Angels are not able to behold, and before whose presence mountains tremble to stand: how dare I, a sinful, and miserable creature, offer to come unto thee by prayer, which am guilty of many sins against thee, my Creator, and most [illegible] whereby I have deserved my late being in everlasting vengeance? But, Lord, it is thine infinite goodness, and underserved

...on as into chast ... than
...emboldneth mee. For
...though I bee ... yet thou
...art thence. And (sir) thou
...most kindly offerst thy
...self vnto mee in the Sonnet
...and Sacrament, and (be-
...ing my truly beloued
...spouse, that art ... by
...accepted, ... my
...sinnes, ... thy
...righteousnes, ... and
...and thereby ... vnto
...mee Deare ... my
...spouse, ... that
...vnderstande ... in
...my Loue ... of
...thy kindenesse. For, O
...Lord, I confesse ... the
...heynous ... of
...mine owne ... I am
...the





Mat.23.24

Mat.12.2.

ments of the
for that they
three fold er-
neglecting
greater duties? Secondly,
in placing their hope in
the white ones: and Third
ly, in their superstitious co-
secration of them. Of
the falsifiers of these Pha-
rises complained Dionysius
Carthusianus in his time. Ta-
lis (saith he) iam
Prælati;

In Mat 23. 23.

Tyrannum, qui Ecclesiam Dei ferro & igne vastat, & omnem pietatem funditus extinguere conatur, & non dubito meritò dicere, non tam bonos, quàm pessimos principes esse illos: [illegible] & se invicem lacerant, [illegible] & sibi ipsis pernicies: There are at this day (I speak it with grief of heart) an innumerable sort of Pastors, and Prelates in the Church of Christ, who demand them Tithes and other profits, with all diligence and strictness, and take them up roundly, that damnation; not led so much, as they by any lear to God, [illegible] of desire to benefit themselves, but if they perceive that the people favor immediately against them,

This is meant of the Romish Pharisies.

...ongue and wrong ...either, they respect ...the title of nothing at all.

CHAP. LVIII.

Of the Fourth kinde of Euill Conscience, which is the Cauterized.

THere is a *Conscience* worse then all the former, which S. *Paul* calleth *Seared*, because it is bereft of life, and sense, and motion, as an arme, or leg, that is cut off from the bodie, and burnt with an hot iron. This kinde of *Conscience* is found in none, but obstinate *Heretickes*, and hainous *Malefactors*, such, as in *Scripture*, are said to be Vines of *Sodome* and *Gomorrah*, to be fat, and grosse, and laden with

1 Tim. 4.

Deut. 32.

Deut.32.15. Deut.29.19. 1 Kin.21. Isaiah.5.18. Zeph.1.12. Jer.44.17. Zach.7.12.

with drunkennesse to drunkennesse to thirst, or to entwine themselues to worke wickednesse, to draw iniquity with Cart-ropes, to be frozen in their dregs, to haue Harlots foreheads, and hearts of adamant. These are they that are [illegible] by the Scripture, to be [illegible] as flint, and [illegible] as the nether Mill-stone, and being [illegible], will not change their hue, though you wash them with Sope, and Nitre.

Jer.13.23.

This hard, and irrelenting heart is thus described by Saint *Bernard*: An hard heart is that which feares not it selfe, because it feeles not it selfe: It is that which is not rent with compunction,

De consideratione. Lib. 1. Quid est Cor Durum? Quod semetipsum non exhorret, &c.

wn, for armed with pride, Not moued with prayers: which yeeldeth not to teares, and growes rough with scourges; vnthankfull for benefites, vnfaithfull in couenants, in iudgements cruell, in filenesse impudent, vnfearefull of danger, vnrighteous to the gentle, vnquiet in Gods worship, vnmindfull of things past, negligent of things present, improuident of things to come. And that I may winde vp all in one word, *Ipsum est, quod nec Deum timet, nec hominem reueretur; It is that* which feareth neither God, nor man; like the *vnrighteous Iudge* decyphered in the *Gospell*. Luke 18.2.

CHAP.

Chap. LIX.

Of the Steps, and Degrees that lead to this Searednesse of Conscience.

In Pastor. cura. THere are (saith *Gregorie*) three principall *Staires*, that descend to the chambers of Death: *Suggestion*, *Delectation*, and *Consent*; the first is effected by *Satan*, the second by the *Flesh*, and the third by the *Soule*. *Suggestione peccatum agnoscamus, Delectatione vincamur, Consensu ligemur*: by *Suggestion*, we take notice of *sinne*, by *Delight* wee are vanquished, by *Consent* inthralled. S. *Augustine* sometimes makes this *Gradation*:

Confes. 8. 5. will,

Will, Perverse Desire, Custome, Necessitie: and sometimes this; Suggestion, Delectation, Consent, Perpetration. Saint Bernard maketh seuen Descents into Hell, Importabile, Graue, Leue, Insensibile, Delectabile, Desiderabile, Defensibile: In effect thus much: First, Sinne is Intolerable, then Heauie, then Light, then Past feeling, then Delightfull, then Desireable, then Iustifiable. From all these places, and some other of the like nature; wee may obserue Eight seuerall Degrees, which I reckon thus in their order.

Tom. 10. Hom. 27.

De Conscien.

The First is the Suggestion to sinne, against which I.

we

we must arme our selues with watchfulnesse, and *Gouernement of the Senses*. For there were two things that vndid DAVID; *Otium, & Oculus*: *Idlenesse*, and his *Eye*. And here we must remember, that *Suggestion*, without *Ingestion*, (that is, A temptation offered, without yeelding to it) is not *Palma*, but *Corona*; no *Wound*, but a *Garland*.

Bern. De Conscien.

2. The *Second Degree*, is *Cogitation*, which is *Ad peccatum dispositiua*, in the way to Sinne, if it bee not preuented. For (as Saint *Ierome* writeth) the *Deuill*, when he beginnes to take vp his lodging, is wont to send a Thought before, to

Hieron. Ad Paul & Eustoch.

-ther whether hee shall bee welcome, or no. So that a wicked thought (as the same Father noteth) is, *Primogenita Diaboli*; Satans Eldest Daughter. Now the *Thoughts* of *Man*, (as S. *Bernard* distinguisheth them) are either *Burdenous*, such as thrust themselues vpon the minde vnauoidably: or *Affectuous*, belonging to the pleasure of the bodie: or *Diuine*, as being in the nature of Rocleane Dragons or *Idle*, as the imagination of *Birds* flying in the *Ayre*: or *Curious*, tending to the exploration of secrets: or *Suspicious*, inclining to sinister interpretation: or lastly, *Discursiue*, when

De Conscien.

when the rest was ordained
to the contemplation of
to the [illegible] of
[illegible]

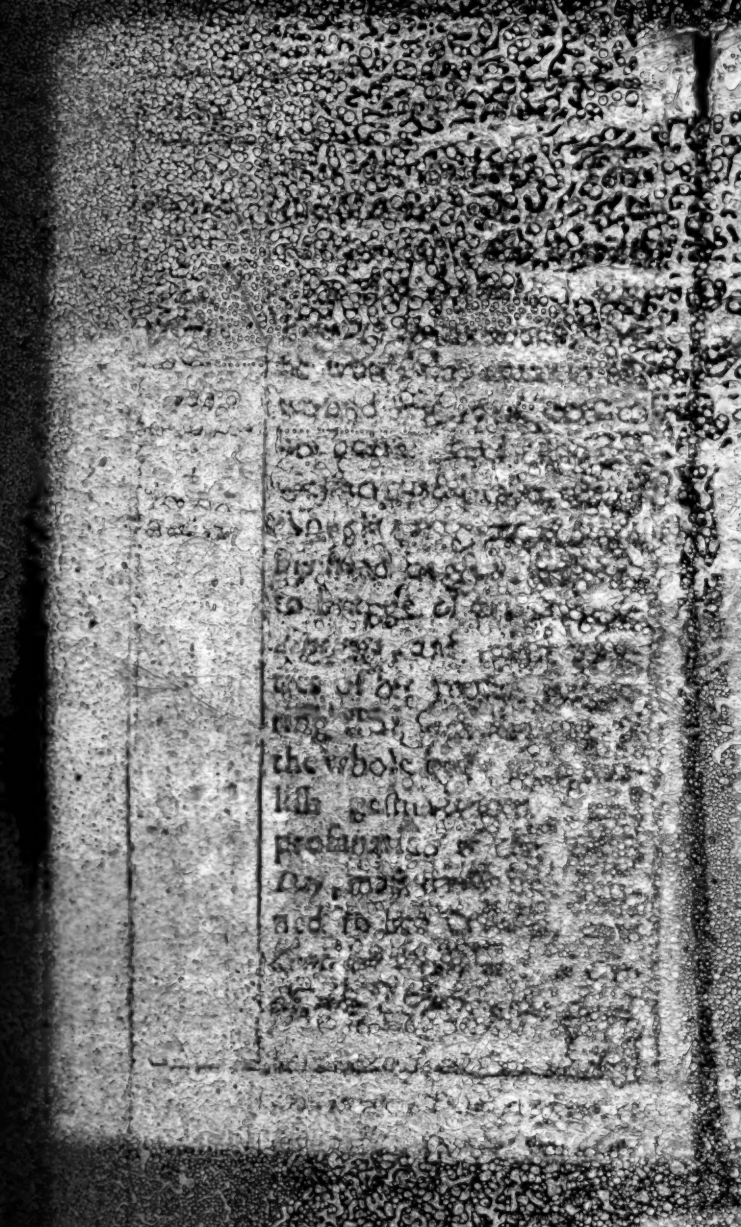
The third degree is
[illegible]
[illegible]
[illegible]

[illegible] a godly young man, [illegible]
[illegible] of Dorne, who be-
[illegible] at the [illegible]
[illegible] of Tyrone, [illegible] upon a
[illegible] Debate [illegible] and [illegible]
[illegible] and [illegible]
[illegible] Town, [illegible]
dangerously [illegible]
[illegible]. [illegible]
[illegible] of a heavenly Starre, and
[illegible] to [illegible]
way from her [illegible] Gen. 19.22.
[illegible]
[illegible]
to check him [illegible]
cation of pleasure, [illegible]
his tongue, and [illegible]
[illegible]

The Fourth Part, [illegible]
Cruelty, or Violence [illegible]
[illegible] upon the [illegible]
And here the Devil [illegible]
Power of Darkness [illegible]

L

7



Conclusion.

TO the end the [illegible] may be brought to the consideration of the dreadful danger, wherewith he is inuironed (like the *Hoste* of the *Aramites* in the midst of *Samaria*) I will stand a little, to describe the wofulnesse, and forlornenesse of his estate.

2. Kin. 6. 20

First then, the Man that hath his *Conscience seared*, is liable to all the plagues

Deut. 28. Leu. 26.

[illegible] to Warre,
[illegible] to Shame,
[illegible] to Contempt,
[illegible] to the
[illegible] to be Scorch'd with Fyre,
[illegible] Abridgement of Life by
[illegible] sudden, and ignominious
Death; at what time his
Soule is like to goe to *Hell*,
while his Bodie is deuou-
red of the Fowles of the
Ayre, or at the best, lyes rot-
ting like a *Carrion* in the
earth, till the Day of *Iudge-*
ment.

Secondly, the *Scripture* brands him for a *Curſed* Man; than which, what can be imagined more terrible? For as the ſweeteſt word in all the World, is, *Come ye* Mat. 25.
34.

1 King. 9.
14.

BLESSED are the very Bottome of the Viall of God's wrath, is, *Gen. 3. 15.*

Thirdly, he doth endeavour to bring a plague upon his Posteritie, to the *third* and *fourth* Generation: for oftentimes the Curse is entailed to the Children of irreligious Parents; the rather because they usually tread in the by-wayes of their *Progenitors*. Exod. 20. 5.

Fourthly, since Covenant hath made a league with *Hell*, and with *Death*, is transformed into a *Bear*, and hath all the natures and nature of a *Wolf*, and therefore the Devil is called a *Lion*, a *Bear*, a *Fox*, a *Viper*, and (all the bruits

Dan. 4. 30.

of the Soule. Thus talking re-
ceiving the bread of the
Lords Supper, a dismembred
body of our Saviour, and
yet retaining a Popish
disposition, he vseth the
Sop, but withall gives the
Deuill the full possession of
himselfe.

1 Joh. 5. 17.

Seventhly, (which is e-
nough to make our soules
to tremble) not knowing
Christ hath left it in ex-
presse words, that hee will
not pray for him. Ieremie
saith not: Christ will not

1 Joh. 17. 9.

Ier. 7. 16.

Eighthly, when in his affli-
ction he prayes, & howles
vpon his Bed, he dares no
better than cut off a Dogges
neake, or offer Swines bloud,

Isa. 66. 3.

or blesse an Idoll. Insomuch
that

that the action of *Prayer*, which in the *Elect* is a singular grace, (as being the principall fruit of *Faith*, and the most honourable service that can be rendered to God) is, in him, unfruitfull, and abominable.

Serm. sup. c. 4. Art. 15.

Lastly, this *Hardnesse of Heart*, and high degree of *Spirituall desertion*, is *Phe-ronhar amdishmet*, that is, the *Plagues of Plagues*, & the very *Master-peece*, that catcheth the keyes of the *Soule*.

Exod. 7. 3.

CHAP. LXI.

Of the first kind of Bruit Conscience, which is the Desperate one.

THe last, and worst kind of *Conscience*, is the *Des-*

Desperate: the horror whereof but to shadow it, (for who is able to expresse it as it is?) were enough to split the heart of a *Christian*. For, *First*, it is an *inward* pang, a *secret* torment, and convulsion; which by so much the more is intolerable, by how much the lesse it is capable of vent. For the wicked is like the raging of the Sea, whose waters cast vp mire and dirt; being not only tossed with Stormes and Counter-blasts from without, but most of all troubled with it owne reciprocall motion. Thus the huge, and massiue bodie of the *Earth*, is shaken with vapors from within; where

Isai. 57. 20.

the

the most boysterous winds that assaule her vpper face, cannot stirre her.

Secondly, he is a *Fugitive*, and is runne away from GOD, who (as Saint *Augustine* speaketh) is not only an *Inquisitour*, but an *Investigatour*: doth not only inquire of him, but traces him step by step, and will finde him out, though hee hide himselfe in the top of *Carmel*: nay, though hee lay close in the bottome of the *Sea*, yet thence would hee command the *Serpent*, and he should bite him. *In Psal. 139* *Amos 9. 3.*

Thirdly, the LORD hath smitten him with *Madnesse*, (as hee threatned in the Law) so that hee knowes not *Deut. 28. 28, 37.*

not what to doe, nor where to rest; nor how to passe the time: but when it is morning, hee wisheth it were night; and when it is night, he wisheth it were morning, and cannot sleep sweetly, but starts out of his Bed, and is ready to kill himselfe, like the Keeper of the Prison at Philippi.

Act 16.27

Now this, hee is a Malefactor, condemned, and adiudged to Death, expecting hourely his deserued Execution, and therefore liueth in continuall feare, and punishment: for, Tanquam Supplicium. De Fug.

Id est, Supplicium. De Fug.

TERTVLLIAN: Feare is euer Punishment where it is.

Finally, he is like the man.

Pro-

possessed of the Devil, who had his abiding in the Graues: for the resemblance betweene these places are to him like Golgotha's.

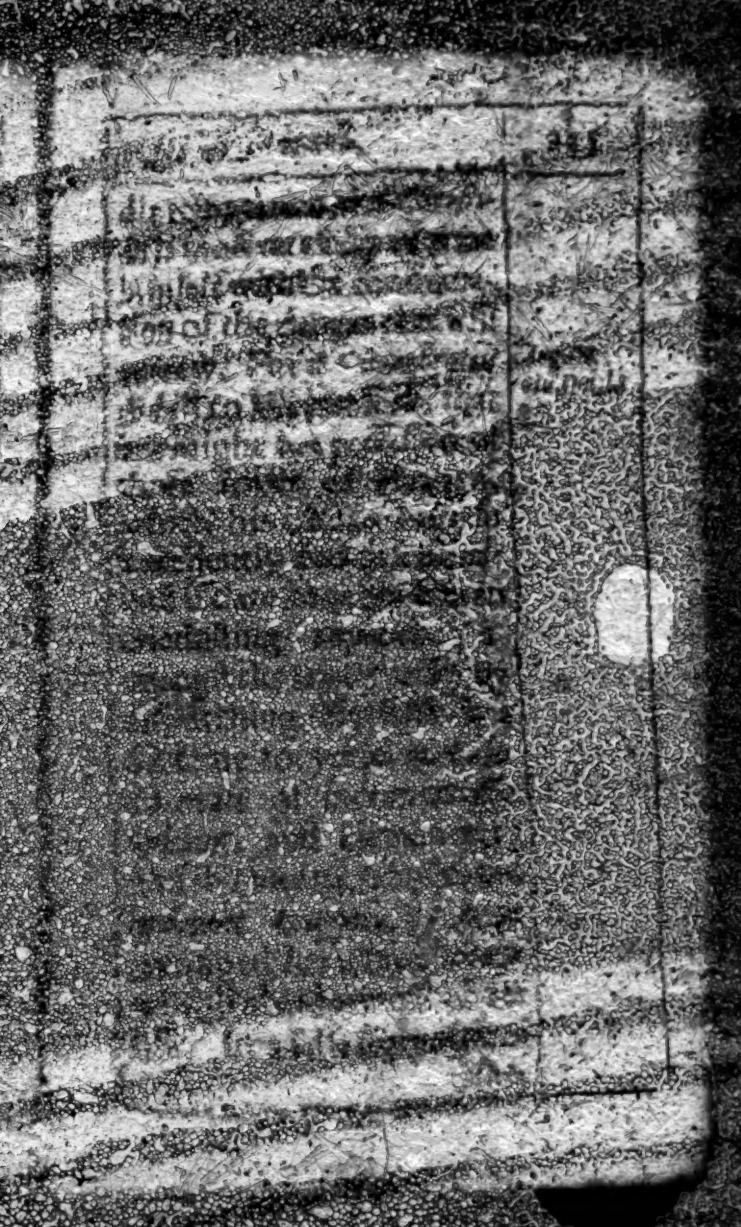
Lastly, there is a Worme which lyes gnawing, and grabling continually in his intrails, which shall neuer die, neuer leaue gnawing, no nor when hee hath sustained thousand thousand yeares in Hell. For the resemblance whereof, it hath pleased the Holy Ghost so oftentimes, within the compasse of few Verses, in these words, to repeate the Worme dyeth not, and the fire is not quenched.

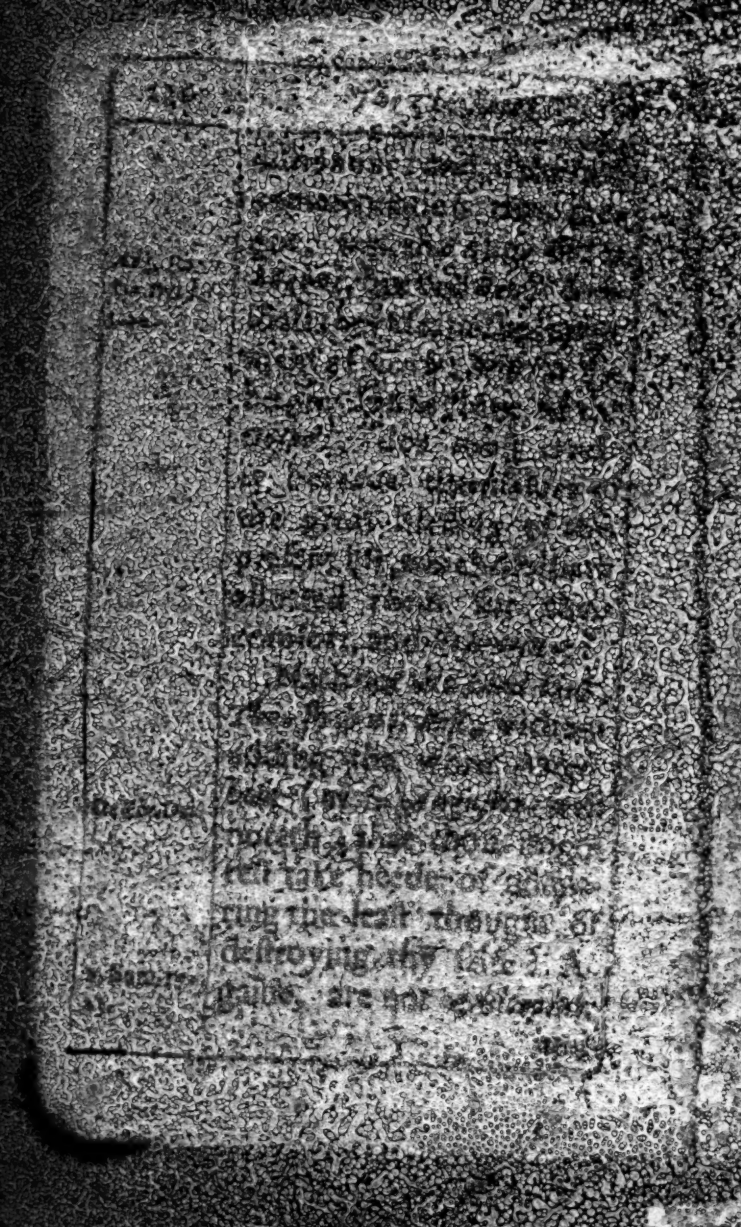
Mark. 5. 2.

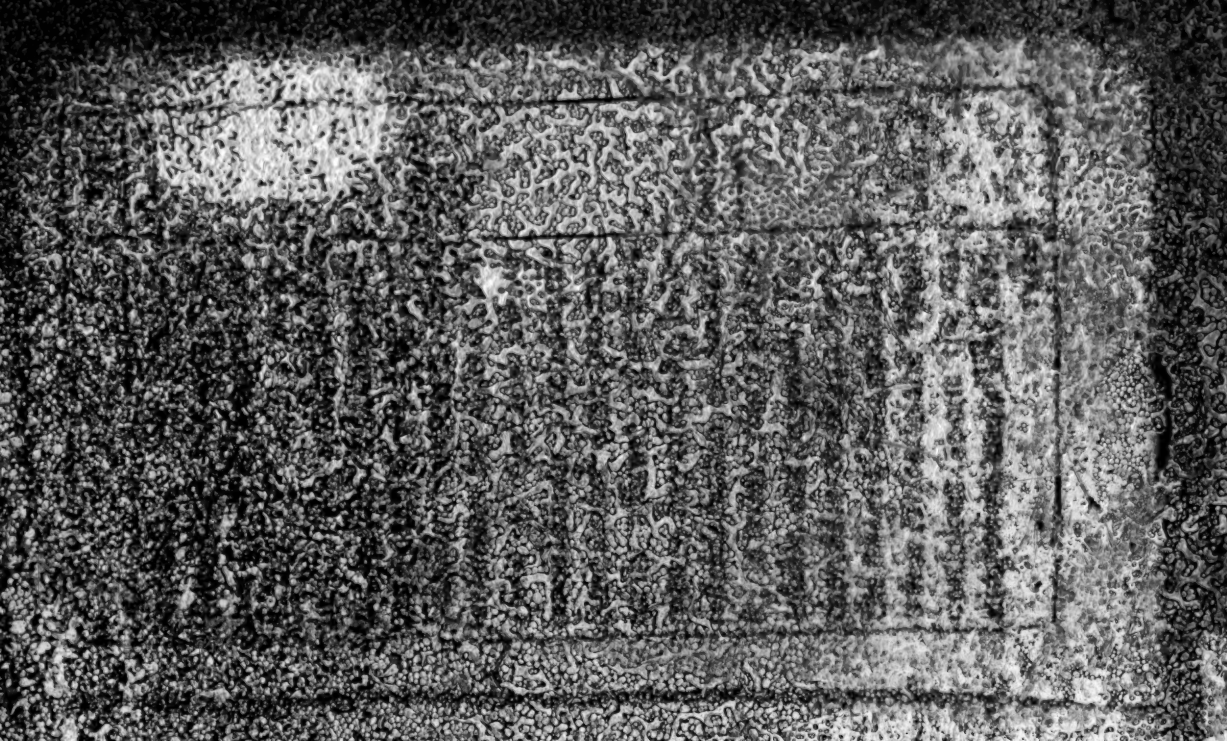
The Hen there shadowed by the Eagle or Vulture, that fed upon the heart of Tytius, Atlas, Prometheus, &c.

Mark. 9. 46. 43. 48.

CHAP.







[illegible]
[illegible]
[illegible]

[illegible]

[illegible] Deum Optimum Maximum, [illegible] Ecclesiæ Anglicanæ [illegible] Regem nostrum Carolum, [illegible] Reginam, [illegible] Principem Walliæ, [illegible] Regiam Prolem, [illegible] Regni Proceres, [illegible] Populum, [illegible] Ecclesiæ Pastores, [illegible] Academiæ hujus Alumnos, [illegible] Ecclesiæ Christi membra, [illegible] Ecclesiæ Militantis Triumphantisque Consortium, [illegible] Gratiæ, Misericordiæ, Pacis, Veritatis, Vitæ, Salutis, Gloriæ, Immortalitatis, & Æternæ Beatitudinis, [illegible] Dominum nostrum Jesum Christum, [illegible] Gratia, & Misericordia, & Pace, & Veritate, & Vita, & Salute, & Gloria, & Immortalitate, & æterna Beatitudine, [illegible] Spiritum Sanctum, [illegible] Gratia, & Misericordia, & Pace, & Veritate, & Vita, & Salute, & Gloria, & Immortalitate, & æterna Beatitudine, [illegible] Sanctam, Individuam, Unam, Veram, Solam, Omnipotentem, Æternam, Beatam, Gloriosam, Immortalem, Misericordem, Pacificam, Veritatem, Vitam, Salutem, Gloriam, Immortalitatem, & æternam Beatitudinem, [illegible] Deum Patrem, Filium, & Spiritum Sanctum, [illegible] Gratia, & Misericordia, & Pace, & Veritate, & Vita, & Salute, & Gloria, & Immortalitate, & æterna Beatitudine